PRACTICAL IDEALS IN EVANGELISM

C. H. RUST

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ERRATUM:

The foot-note on p. 100 should be on p. 50.

PRACTICAL IDEALS IN EVANGELISM

By Charles Herbert Rust

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To My Wife

WHOSE WINNING PERSONALITY AND CONSECRATED VOICE IN SONG HAVE GREATLY ADDED TO THE EFFECTIVENESS OF THE WORK, I AFFECTIONATELY DEDICATE THIS VOLUME

17737

Publishers' Note

At few periods of the church's history has its attention been so generally directed to the subject of evangelism. The form may be somewhat changed, but the thing itself looms up large. It is being more and more felt that the church or pastor that is unevangelistic is missing the mark. There is a questioning also as to the best methods and means. "*How* shall we get *what* we so generally desire?" people are asking. This book is an effort to get at an answer. Mr. Rust has had wide experience, and is a most enthusiastic believer in the work whose claims he advocates. It is earnestly felt that his book cannot be otherwise than a helpful influence among our ministers and churches, and for evangelists as well.

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Introduction

FOR a number of years, I have been engaged in evangelistic work, and during that time have endeavored to make a careful examination of this form of Christian service.

When I began, my motives were right no doubt, but my ideas were exceedingly crude, and my methods were far from the best. However, God and man have taught me much, and in response to appeals from those who have heard my addresses on this subject, I humbly submit to the public, what the word, the Spirit, and experience have been quietly but surely teaching me concerning twentieth-century evangelism.

Without doubt there is an evangelism which does not appeal to cultured Christian people. We are sure that some good is done by it, for God will bless whatever of truth there is in it, though we may feel that he can scarcely sanction the method employed in the articulation of that truth. But while it may be true that a certain class of people are helped into the kingdom by

means of it, yet this sort of evangelistic effort can never satisfy people (inside or outside of the church) who are most thoughtful, and it does not truly represent the church of Christ, as she seeks to win men and women to the Lord Jesus.

This form of evangelism has unquestionably lowered the whole area of special soul-saving to a position of ill repute, and because of it, many have had reason to think that all so-called "revival" work is perpetuated and bolstered up by a set of religious enthusiasts, and only sanctioned by the church at times when lack of additions to membership force her to do something extraordinary, or on occasions when her intelligent spiritual conscience is dull and hard. But there is another kind which is sane, commendable, Christlike, and no spiritually minded and intelligent Christian can discount or question its legitimate place in the onward march of the kingdom.

I am willing to confess that my own conceptions of evangelism were very narrow when I began the work of an evangelist, and I couched the message in the phraseology used by the ordinary gospel exhorter to a large extent. It seemed to me that certain phrases and methods were absolutely

indispensable to evangelistic effort. But there has been a gradual evolution of ideas in my mind, brought about by the conscientious study of actual conditions of church and individual life. On my knees in prayer with pastors who have unburdened their hearts to me, with Christians who have confided their problems to me, with inquiring individuals who have expressed their soul needs to me, there has come a vision of an evangelism which thrills me to the very center of my being. I am certain that its author is God, that it appeals to every one who really thinks, that it glorifies Christ and his gospel, that it can be sanctioned by every member of the church, that it holds the attention of the indifferent, that it saves the lost, that it builds up Christians, that it is the normal activity of the church of Christ. The result of this study I gladly give to one and all. I am not to write what has come to me in the reading of other books alone, but rather that which has been forced upon me by actual experience with pastors, workers, church-members, and people outside of the church who are in the midst of real life.

I am fully aware of the fact that many books have been written on this subject by

men who have been in the work longer than I have, and it is not in my mind to claim more knowledge than they. But I have been impressed with the fact that notwithstanding the number of valuable contributions to evangelistic thought, yet there seems to be something lacking; namely, practical suggestions as to how to make evangelism effective and at the same time of a kind that will appeal to the general public and to the church as being truly sane. If from those solid foundation principles and doctrines which must underlie all service of this nature, we cannot evolve messages and methods which will be of real practical help to the thinking man and woman who are in the struggle for bread and butter and for moral victory, then how can we be successful?

We may rest assured that there is a religious activity called evangelism which is rational and effectual, and we need make no apology for it. It will stand the test everywhere, even when subjected to the keenest critical analysis. It fits into the needs of man perfectly and God has prepared the human heart for it. We may face the whole world with it and command the attention of the most intellectual. It satisfies the soul

of man, its fruit is practical ethics, and it is reasonable from early morning till late at night; yes, every hour of the day and night. The preacher may walk into his pulpit with its message thrilling his soul, happily confident that he has the best news on earth, and it may be presented in such a manner as to cause every one to feel that such truth is surely from God and for men. The church of Christ may be permeated with its spirit and reasonably expect that God and the thoughtful people of the world approve. We may consider that God has given it to the world as a legacy and we are the honored trustees to dispense it. We may carry it forth to the humblest and the most exalted, to peasants and kings, to rich and poor, to sick and healthy, to living and dying, to every creature of earth and be proud of the fact that God has called us to deliver the message of the evangel.

It is the prayer of the author of this little volume that the record of God's dealings concerning this most important subject may in some way help to inspire all who read to have a part in a continuous, convincing, cultured, and conscientious gospel evangelism.

New York City, August 1, 1906. C. H. R.

Practical Ideals in Evangelism

I

The Importance of Evangelism

IN this chapter and before referring to the various phases or divisions of a normal evangelistic life in the church, I would like to write of the place that effort for the salvation of others ought to have in the service of every Christian. There has never been a time in the history of the world when this subject was as prominent as it is to-day. It is getting to be the one theme of the pulpit and the pew. There is a very evident demand on the part of many of the laymen in our churches for a spiritual evangelistic ministry, and thousands of preachers are determined to be evangelistic at any cost, and are longing for hearty co-operation from the pew.

Evangelism, which is that form of Christian activity that expresses itself in earnest solicitation for the salvation of lost man, is a term which is becoming actually popular. It is on the lips of millions of Christian workers as never before. It is a burning question in the ecclesiastical life of the twentieth century. But the world needs to be aroused even more to its importance, for we are sure that God intended that work for the unsaved should form a distinctive and large part in the life of every church of Christ. If there is any one feature of Christian activity which is emphasized in the New Testament more than another, it is this. Surely every reader will agree with me when I state that the effort to win others to Christ has a definitely outlined place in the work of the kingdom. It was in the mind of Christ, for he came to seek and to save the lost. It is the expression of the spirit of the gospel which demands that we give to others that which we possess. Paul said, "I am debtor to those who are not saved, because I possess that which they need." He also says, "My heart's desire and prayer for Israel is that they might be saved," and he adds, "I am seeking to be all things to all men in order that I may

save some." All of this forces us to believe that the essential work of the church is to reach out for the unconverted.

To be sure there have been times of education, of training, of edification, of cleansing and of building up the body of Christ, but all for one purpose, to get ready to work the more intelligently to bring others into the fold that they may be educated and strengthened to bring others still, and thus continue the glorious service of soul-saving.

I. Intelligent Self-interest Demands it. If no new life comes into the church, then the church will soon be dead and an organization of the past. If we wish to keep Christianity alive in the churches, and capable of exerting a continuous influence for righteousness, we must see to it that the birth-rate is more than equal to the death-rate. It makes our hearts sick to know that so many churches are facing their graves all the time, and so many have actually died, simply because they have no disposition and energy to seek to bring others to Christ. It would seem as if any church that simply loved itself would make an effort to win men and women to Jesus. Any Christian who cared to have the cause of Christ perpetuated by reason of the existence of his

own church ought to be alive to the situation and realize that this can only be secured by hard work for the salvation of others. How can one say that he loves Christ and his church and yet make no effort to increase her membership? Love for the bridegroom would surely inspire one to help perfect, or complete the church, which is his bride. Well may the preacher and the lay member question their love for Christ, their devotion to the church whose life they profess to be interested in, if there is no zeal expressed in securing additions to the flock.

II. Desire for Growth Demands it. However, the desire to add to the membership of the church simply that she may be kept alive is not the highest motive for evangelism. Every normal child wants actually to grow. It is not enough barely to exist, only to live, to be able to stand alone with as much strength as at some previous time. We are not to exist for ourselves only, but for others, and with ordinary consecrated efforts in the power of the Holy Spirit, the church ought to grow numerically.

Some one has said that " what we need is not a greater number of Christians, but a

number of greater Christians." I would change it to read, "What we need in our church life of to-day is greater Christians and greater numbers also." Is it at all correct to infer that numerical growth ought to cease because greatness of character among those now members of the church is so much needed?

What we need is both, and there is no reason for us to think that the two cannot go together. Every true pastor endeavors to train and build up in doctrine and character those under his care, but does he spend the greater part of his strength and time in edifying his church-members, simply that they may be great, and glory in their greatness? No. They have been strengthened that they may be more efficient to bring others into the fold of Christ. We must not allow ourselves to think that in order to make those within better Christians we must cease our efforts for those without. The two processes can be moving on at the same time, and I believe are in the ideal church of to-day. We read in Acts 9 : 31: "So the church throughout all Judea and Galilee and Samaria had peace, being edified: and, walking in the fear of the Lord, and in the comfort of the Holy Ghost was

multiplied." Here was edification and multiplication also.

Pastors have said to me, I am spending these months in training, in building up my church, in hopes that at some time in the future we shall be ready to do the work of gathering in some new members. I am fully aware of the truth that there is in this statement, and preparation for soul-saving is sorely needed in many churches, but I am profoundly convinced that the two can go together, and that the one is a great help to the other. There is danger of waiting too long to do soul-saving work. Then I fear that some are disposed to criticize the pastor who has large numbers added to his church, and jump at the conclusion that additions in any considerable number, and real development do not go together. I remember hearing a prominent city pastor say that when he went off on some summer outing and met a preacher on the veranda of a hotel, who said with pride, "We had one hundred and seventy-five additions by baptism to our church during the past year," this pastor wanted to know whether it was real growth or simply bloat. His manner rather forced his hearers to infer that he thought it was a diseased bloat.

Now I appreciate the point and it is one well taken. No doubt there are some preachers whose work of ingathering can be characterized thus, and there are some pastors who do not realize the importance of the teaching function of the ministry. This fact hinders the work of edification very much, but we must not decide that all large growth is bloat, and thereby think that we have reason to be satisfied with very few additions to our churches, believing that any greater number would imply a diseased condition. Possibly some one might truthfully refer to the pastor who rather sneered at the idea of receiving so many into the church in one year, as the one who constantly fed his people with the rich food of the gospel, and they, not having any evangelistic exercise to help digest it, were growing into a diseased condition, which was most emphatically "bloat."

We need to be very careful in our statements, and well balanced in our inferences. It is possible to have growth both in the character of those within, and in the numbers of the church, at the same time. All numerical growth is not bloat. Methinks it would not hurt a few churches to see large numbers of people coming to Christ and his

church, even if some were determined to call it bloat. I personally think the anxiety ought to be on the other side.

Some pastors have gifts of teaching, others gifts which make winning the unsaved easy, but the one is not to misjudge the other. Without doubt the ideal ministry is both. Every pastor endowed with special evangelistic gifts ought to cultivate by hard study and effort the ability to teach and build up those who are brought to Christ under his ministry, and every pastor in whom the teaching function is very evident, should endeavor by careful study and genuine, persistent effort to become efficient in evangelism. I fully believe it is possible for any preacher of the gospel whose heart is on fire for the salvation and Christian culture of men and women, to be in possession of both of these powers.

A deacon in a Western church said to me: "During a former pastorate of our church large numbers of people were received for membership; there were continuous additions, but all we thought of was getting them in (that was the goal), and they were not properly cared for after we received them. Then during another pastorate the pastor spent about all of his time preach-

ing to and working for the church-members, *i. e.*, seeking to build them up, and we were not working very hard to get the unsaved in." Here are two extremes. Either condition is not ideal. Evidently each pastor thought he was doing the more important service and neglected the other. To my mind it seems as if the ideal church is the one in which under the faithful preaching of an able pastor each member is growing stronger in faith and more intelligent in heart and mind-culture, and yet at the same time the church is actively engaged in evangelism and receiving a goodly number of additions each month. This is a healthful condition, this is a normal state of spiritual life, training and winning at the same time.

Not long ago a few workers were discussing the subject of soul-winning when a pastor of a large church said: "I have not received a new convert into my church this year and yet it has been the best in my pastorate." No remarks were made, but his startling statement stunned me, and I found myself wondering what the other years in his pastorate were and upon what basis he decided which year was the best.

I suppose he wanted us to understand that it had been an excellent year in edification.

He had been conscious of real development within the fold. But how could it be the best year if there were no converts, no new voices in testimony? His standard must have been very low or he considered that training and winning could not go together.

Personally I do not understand how a pastor could be satisfied to go through twelve months and see no converts even if his people were growing rapidly. If his teaching during those months had been toward the definite end of soul-winning, and he was perfectly confident that his church would be at work for converts during the thirteenth month, then I could understand it (possibly), but simply to build up and leave it there seems unsatisfactory indeed.

Then why could he not have had the best year in training and at the same time have seen people converted under his ministry? Can any year be best without both of these results visible? I feel sure that the pastor would have had a much more satisfactory year if he had been conscious of leading some to Christ. Probably he did not really intend us to think that the year would not have been better if new voices in confession of Christ had been heard. I am constrained to think so anyway.

The positive need for aggressive evangelism is plainly seen in the statistics of additions to our Northern Baptist churches, as compiled by the editor of the "Examiner." When he read Dr. Carroll's report that it was estimated that the nine thousand Baptist churches of the North had gained but four thousand eight hundred and sixty-four as a net increase in 1905, he believed it must be a mistake, and at once instituted a personal inquiry, with the result that twenty-nine thousand is the correct number of net additions. While Dr. Carroll was mistaken and we are glad of it, yet have we any reason to be satisfied with the results of our ministry to a lost world? The "Examiner's" report and conclusions are as follows:

The figures for the twenty-eight States heard from are as follows:

Accessions. Baptized, 51,872; restored, 9,174; total, 61, 046.

Losses. Died, 6,687; excluded, 26,017; total, 32,704. Net gain, 28,342.

Estimating the net increase in the two States not heard from—Minnesota and Montana—at ninety per cent. of that in 1904, the total will not be far from 29,000.

These figures, representing as nearly as possible actual results, are worthy of serious study.

They suggest several inquiries. 1. As to the number of baptisms: Does not an average of less than six baptisms to the church indicate a sad lack of the evangelistic spirit in our churches? 2. As to the large number of exclusions: While in one sense the figures may be regarded as gratifying, because they indicate a wholesome desire to purge the membership, do they not also indicate a serious lack of care in receiving members and of proper "tending" of those who are received? The exclusion or "dropping" of more than half as many as were received by baptism would seem to indicate the need of more careful oversight of the flock, as the comparatively small number of baptisms does the spiritual inertia of a large proportion of the members. If the Baptist brotherhood would put a tithe of the energy into the work of soul-saving which they put into their secular business, the fifty-odd thousand conversions last year would have aggregated, it is not unreasonable to say, not less than three times that number. We say this, not because we believe that human energy alone could have compassed such a result, but because we are sure that the abundant blessing of God will always attend the efforts of an alert, spiritual, aggressively evangelistic church.

Added comment is hardly necessary, and yet I must write that the evidence is all too clear that the church needs a ministry of edification and also one of evangelism. Both should be strong and go hand in hand. One is no less essential than the other.

III. The Condition of the Unsaved Demands it. 1. *In relation to eternity.* Not simply because we want to exist as a church, or even because we want the church to grow, do we feel the imperative need of evangelistic effort, but for the sake of those who are really ruined by sin and subject to eternal doom, do we labor to win them to Jesus.

No extended argument of mine is needed to prove to any of my readers the force of this statement, and yet we have become so familiar with the fact that its incentive has been largely rendered ineffectual. The fact is that we do not actually believe that men and women and young people who are not true Christians are lost, are condemned eternally. Or if we do have any convictions which demand this conclusion, the fact is not real to us. We can easily think of reasons why we are not conscious of it, but those reasons do not alter the fact. Here is the core of the whole matter. Without doubt this consciousness of the awful condition of the unsaved as they yield to the power of sin is the foundation-stone on which much of our evangelistic zeal is to be erected. If this were fully realized, evangelism would be a natural consequence. We

would not need to implore others to engage in it. They simply could not help it.

But is it not true that we yield constantly to the thought that God in his love and mercy may, yea probably will, provide for them in some other way? And do we not at death, the death of one who never confessed the name of Jesus as Saviour and Lord, find ourselves trying to believe that in the last moments of consciousness the person may have truly sought forgiveness and trusted Jesus? How hard it is for any of us (even the most orthodox) to say *positively,* of one who never showed any signs of a new birth, or even confessed Christ, that he was lost eternally, and we *knew* it.

Do we not need to be awakened to the true condition of all who are out of Christ? While the eternal state of every one is known to us by revelation only, and there is very much that is mysterious about it, yet those of us who have faith in God, in his son Jesus Christ, may settle it once for all by the same processes of reasoning and faith that cause us to say in calm assurance, "I know Him whom I have believed and I am persuaded that he is able to guard that which I have committed unto him against that day," that we are sure that those who

do not know him are not guarded against that day. They are without hope as far as we can judge.

If we know it then, how can we refrain from striving hard to save those about us? We see one drowning, or in a place of danger, and the whole nature rises to the need of rescue; with no effort, impelled by an irresistible force, we rush to his aid. But we do not actually see our friends, and man in general, in this position of danger, and we think that the danger may not be imminent, and thus we sleep while the world dies in its sin.

May we not decide at once that a consciousness of man's danger of an eternal doom demands of us intense activity in effort for his salvation? The fact is before us. "Awake thou that sleepest."

2. *In relation to time.* I cannot leave this thought without saying that in addition to this last incentive to evangelism, there is one phase of man's lost condition that appeals to me greatly and the consciousness of it has constantly demanded of me effort for the salvation of those about me.

That phase is the fact that those who refuse Christ are lost to all the truest joy

and possibilities of life this side the grave, and also lost to God for his use in his glorious service. The realization of this has inspired me to work very hard for all of every age in life to yield to Christ *now*. It almost breaks my heart, I know it makes me sad, and I actually suffer pain in my soul when I see lives ruined, wasted, not used, and individuals living or rather existing without God. It has forced me to pray much for them, patiently to plead with them after hours of reasoning, to enter the discipleship of Jesus at once. They must not delay. There may be too much to pay if they do, and every moment is freighted with wonderful possibilities which are being lost.

I cannot see eternity after the grave. It is not real to me. But life is. I CAN see the effects of sin upon lives. I KNOW with a positive assurance what LIFE with Christ is. I KNOW what the evil one is doing with precious souls, and minds, and bodies this side of death. There is no guessing about that. I know what Jesus can do for our youth before they leave this earth. It is perfectly clear. Its evidence is unmistakable and most convincing. We see all about us fair flowers of promise, crushed in the bud by sin, and that too, just as they were

about to blossom into what we had hoped might be a true manhood and womanhood. We also see our youth yielding to Christ and allowing him to develop them to this noblest manhood and womanhood, and our hearts are thrilled as we note these same young people filling large places in the church, in business, and in the home.

Some of my readers have seen the awful destruction wrought by sin through one individual during fifty years of life on this earth, and they have seen the wonderful power of a life given to Christ, and yielded to his ideals during the same fifty years. As we think of this, the need of saving one from sin for *time* demands of us activity in evangelism, and the need of inducing our youth to allow Jesus Christ to control and direct their energies for *time* is forced upon us. How can we be otherwise than in the condition to work with all the power that God can give us to win them to Jesus? Apathy and indifference are inexcusable.

Only a few weeks ago the people of the world were almost stunned with the news of the terrible earthquake and fire disaster on the Pacific coast. More than three hundred million dollars' worth of property was destroyed and hundreds of human lives were

sacrificed. Every one who read the papers was impressed with the fact that people of all nations sympathized with the sufferers, and soon messages of condolence were telegraphed from people of all classes on the earth. The response to the appeal for material aid was universal; in fact aid was forthcoming before any appeal had been sent out. In one week more than twenty million dollars had been given and trainload after trainload of provisions in rapid succession was sent to the scene of the disaster. Railroads gave transportation for this freight, and also for people going to help, and to take people from the district. Surely we have reason to rejoice that the human heart responds so quickly to the need of humanity.

But something far worse than the California catastrophe is occurring every year in our fair land. The moral natures of thousands are being desecrated and the noble buildings of character are tumbling to destruction under the power of sin. The fires of passion and appetite are destroying the temple of the body as well as the soul. This loss of soul-property which really belongs to God, this destruction of character, this defiling process of iniquity is continu-

ously visible to us, and yet we do not seem to realize it. Why is it? Why is not the world alive to it? Why are we not hurrying to stop this avalanche of sin? Why are we not seeking to save people every moment?

Is it not because physical and material disasters are far more real to us than the calamities of the soul, and also the fact that the destruction of character goes on more gradually? But we should not be blinded to what is so evident even if it does take a longer time to accomplish it. The sorrows of San Francisco are more than duplicated in the spiritual and moral world every year. Precious gems of manhood and womanhood are being buried beneath the ruins of wasted lives every day, and yet we carelessly pursue our way. What would we have thought of the people of America if they had been willing to sit in comfort in their homes and never make any effort to help the distressed ones in California? What does our Lord think of us, if when we are conscious of the need of sin-cursed souls about us, we enjoy the comforts of our salvation and never earnestly seek to save them?

IV. Mistaken Ideas—Dangers. In our desire to emphasize the importance of this

subject of evangelism, we must be careful to keep it in its proper place. There is danger of making it nothing more nor less than a fad.

By a fad we mean a spasmodic activity which does not last. If it could be a continual fad, then we wish more churches possessed it and were enthusiastic over it. But a fad is known to be that which arises spontaneously from no deep root-growth of conviction and soon fades away from sight. Then again a fad is that which comes into general use because of the place others have given it, and is popular simply and only because of its acceptance by others. We should not adopt evangelism because others have adopted it. An outside show of activity is not necessarily evangelism. It may simply be a fad. An aggressiveness which is assumed simply because it has become momentarily popular is not the evangelism we believe in by any means. All evangelistic activity ought to be but the fruit of an intelligent and genuine spiritual life, the roots of which are permanently settled in the abiding presence of the Holy Ghost.

The success of every church will depend upon how much and in what way evangel-

ism is thought of by its members. There is great difference between a healthful and continuous work for the unsaved and a sort of sentimental frothy evangelism which has no depth to it. This latter we would call the fad, namely the activity which is but the fad of the emotions, and does not claim the will and the purpose of the brain. I do not blame some for deploring the existence of a sporadic and spasmodic evangelism. It certainly does harm. Hundreds of extremists with no balance of mind, may relegate all other church work to utter uselessness and rush into a sort of soul-saving business which lasts for only a brief period and in the end accomplishes little, and therefore does not benefit the church permanently. These same people may discount the work of the faithful pastor and rush off to missions and special meetings in other churches, declaring that their pastors and churches are doing nothing because they do not use the same methods to reach the lost that the workers in the missions do. If these people were wise they would stop their criticizing and help make their own church continuously evangelistic. What the world needs to-day is a spiritual church with every member an intelligent, well-balanced Chris-

tian, full of the fire of the Holy Spirit, continually engaged in a wise evangelistic movement as opportunity offers itself. This activity is to be the natural fruit of deep-seated convictions concerning man's lost condition in sin, and Christ's power to save, and not some form of service which has affected the outer life as a fad copied from other persons.

V. Not a Cure-all. Surely we will agree that the church on fire with the spirit of aggressive evangelism will have life and blessings unknown to those churches which are indifferent to the needs of the unregenerate, and from my heart I pity the church where there is no evangelistic activity. I would not utter a word that would hinder any one in winning souls to Christ. But it is an extreme statement for one to make, when he says that the church would have no difficulties of any nature if she were evangelistic, and that every problem could be settled if soul-saving were the constant aim of the church. We may be certain that it would cure some ills, but we cannot trace every weakness, every failure in the church, to the lack of it. I am convinced that we must not belittle its power and we also must not overstate it.

There are many vexatious problems to be solved in the non-evangelistic church, and there are many problems in the church which is filled with the spirit of evangelism. Probably it is true, however, that the latter church has fewer difficulties to adjust, and can adjust all of its problems easier than the one which is not aggressive for souls.

But we are not to forget that the pastor who is extremely evangelistic, and at the same time weak in executive ability and a teaching ministry, will find many problems to solve that will tax even a Spirit-illumined mind. The incoming tide of material into his church places a responsibility upon his shoulders as well as upon those of the church itself which it is not easy to meet satisfactorily. The care of, the development of this new life, will tax the powers, the patience, the ingenuity of the most spiritual and competent of leaders. However, we wish we could see more instances where churches were at their wits' end in planning for the assimilation of new converts. There seem to be very few churches that are bothered this way.

We may reasonably conclude that no church should think that other churches are passing through trying experiences simply

because they are not evangelistic, and the non-evangelistic church had better cease its criticism of that body of believers which seeks continuously to win souls and lives to Christ, even if it is a recognized fact that a serious problem confronts this church in the training of those who have been received into its membership. Every church should be so anxious for the lost that it would gladly accept the responsibility of caring for large numbers of new converts even if it did demand ceaseless patience and hard work; and we need to remember that oftentimes the influx of new material has saved the church from death.

VI. Evangelism Helps to Solve Church Problems. While it is true that the evangelistic spirit and activity in a church may not cure every ill nor overcome every difficulty, yet we believe it to be positively certain that the presence of aggressive evangelism will help very visibly to solve many problems which confront almost numberless churches in the world. Its importance in this direction should not be lightly estimated. We have never had a perfect illustration of what it can do, for that church where pastor and every member are as one man filled with a passion to win men

and women to Christ is not known. But we have seen what God can do for some churches when the pastor and a FEW members are filled with evangelistic zeal, and we can quite easily compute what he could do if every member were actively engaged in the same service.

1. *It will help financially.* A regenerated life is the backbone of Christian giving. A man who is soundly converted will give as he never thought he could before. A church alive to the needs of souls will contribute largely and easily toward carrying on the work of the church. The hearts are warm, the people want men and women saved, and the fruit of this is an open pocketbook. The financial problem is a very real one to thousands of churches. The men and women who have helped materially to pay the bills are rapidly leaving these churches for their heavenly home. Some one must take the place of these. Many a pastor does not see the places filled. A continuous evangelistic effort will greatly help to solve this problem. I know of a downtown church in an Eastern city, where an evangelistic pastor has been hard at work for a number of years. When he went to the field, the church was depending

largely for financial help upon one prominent man. Soon after the pastorate began this man died and the loss was keenly felt. But in a few months under the faithful preaching and personal work of that pastor, a wealthy man was converted and soon he was pouring in his gifts to the church treasury.

Can any one tell what financial burdens in home and foreign missions, in State and local work could be lifted if the whole church were in genuine soul-saving service? I am convinced that many a dark financial outlook could be wonderfully brightened, if every individual member of that church would go to his knees and pray God to help him win some soul to Christ and would then go out and truly seek by personal work to lead that one into the fold.

2. *It will help the prayer-meeting.* Every one who is deeply interested in the salvation of some other one believes in prayer, believes in united prayer. He knows that souls are born by the Spirit. He knows he may have God's blessing upon his work for others; therefore a church aroused to evangelism will make the prayer-meeting a place of power. If all the church-members are evangelistic, then they will

want to be at the prayer-meeting; that will insure a good attendance, and when people with warm hearts, anxious for others come to tell each other how God has helped them to help others to Christ, and how much they are burdened for the lost, that will make fire. There will be a warmth and a glow about the meeting that will be uplifting and contagious. I was in a prayer-meeting awhile ago where every one was very evidently anxious to have the privilege of helping souls to Christ, and a marvelous meeting we did have.

Almost any Christian can see what evangelistic zeal will surely do for a prayer-meeting. Then why should we not expect conversions in the mid-week service? We must believe that an ideal church will all the time have a number of susceptible individuals in different stages of spiritual development who can be easily induced to attend the prayer-meeting and confess Christ there. And we know that as many shrink from public confession in a large gathering, we could make this mid-week meeting a place where it would be delightful to confess the Lord Jesus. Thus evangelism would stimulate activity regarding the prayer-meeting.

3. *It will help the Sunday evening service.* All will recognize that the Sunday evening service is the working-meeting of the church and they will be there. They being anxious to win others to Christ will bring unconverted persons with them, if possible, and if the pastor is filled with the spirit of evangelism and has a heart on fire for lost souls there will be something doing in the pulpit. Average ability and passion for the salvation of men will make pulpit power. A young man whom I know went from Rochester Seminary to become pastor of a large church in a flourishing Western city. The church building seated some five or six hundred people, but the evening congregation had fallen to less than fifty at times. When the committee met him to ask him to consider the call, they told him the fact and asked him what he would do to get an audience Sunday evenings. He answered, "I believe if there could be a good fire kindled each Sunday evening in the pulpit, the people would come to see it burn." There *was* a fire in that pulpit, and while much larger churches near him had small congregations he always preached to many. We are sure that the problem of the Sunday evening service will

find an aid to its solution in the presence of the fires of evangelism in the hearts of preacher and people.

4. *It will help the Bible-school.* There is no field in the whole range of religious activity which offers to the church an evangelistic oportunity to be compared to the Bible-school. Now it is a reasonable deduction to believe that if the church were aroused to the need of evangelism as she ought to be, she would immediately recognize her opportunity in the Bible-school, and would increase the corps of teachers, would put life and energy in its work, and would be alert to increase its membership. The teachers would see the need of becoming better acquainted with the Bible if they were to win their scholars to Christ and the teachers' meeting would thus be a school in which to train personal workers. In the Bible-school there is always a harvest of fruit in every class, and if the evangelistic conscience of the teachers were at the boiling point or even blood heat, there would be picking of fruit nearly every Sunday. The teachers would be seen wending their way to the superintendent almost every week, with some bright boy or girl, young man or woman with them, as a sample of fruit gath-

ered that day. I do not need to use more space in elaborating this thought, for one can readily perceive what evangelism could do to help the Sunday Bible-school.

We are happily confident that the church of Christ is being aroused to the importance of a sane and continuous evangelism as never before. One must be spiritually blind not to see its place and power in the religious world. Activity for the salvation of the world is absolutely necessary for the church, necessary to the development of the preacher and the Christian people, necessary to express the principle of life, and also the spirit of Jesus. It is essential to the evolution of the life of the individual Christian, and the kingdom of our Lord. We can hardly emphasize its importance too much.

Not long ago I was riding in Cleveland, Ohio, and noted a marble tablet on the magnificent new edifice of the East End Baptist Church, on which were printed these words: "This building is dedicated to the worship of God, the fellowship of his people, the conversion of men, and believers' baptism." The one clause, "The conversion of men," impressed me deeply. I do not think I have ever seen it placed before the public in a similar way in any other city.

Should not every one emphasize this mission of the church and then in public service and in private life seek to prove that we believe this is our God-given task?

II

Some Phases of Evangelism

HAVING considered the great importance of this subject, in general, it will be proper now for us to study it in its various places or divisions. Each division deserves careful thought. It is certainly worthy of the most serious consideration. This question naturally arises, "How can evangelism be best directed in connection with the work of the church so that it shall be recognized as normal?" In endeavoring to answer this inquiry, I would like to consider:

I. The Church at Work Continuously in Public Services. Given an evangelistic atmosphere in the entire church-membership, including the pastor, then continuous work throughout the whole year at the public services will be the natural consequence. It would be impossible to have

it otherwise, and we are convinced that it is the will of our Lord that it should be so.

1. *The pastor, the evangelist.* In one sense the pastor and his flock form a host of evangelists, and he is the leader. Probably the church will never be evangelistic, if he is not. The pastor is the one to feel the responsibility and to accept the opportunity. There is a possibility of an evil being fostered in the rising tide of evangelism, and that is the danger of some pastors feeling that to evangelize is a special gift possessed by only a few gifted ones, and that God has delegated the entire work of soul-saving to these few. Rev. W. J. Dawson, the English evangelist is quoted as saying, "Of all errors that have wrought ruin to the church none has been more fatal than the tacit admission that the work of the minister is a thing separate from the work of the evangelist." My deep conviction is that God would have each pastor one of the best evangelists who enter his pulpit.

To be sure many pastors seem to have no evangelistic gift, and possibly there may be some whom God does not expect it from, but in almost every pastor this power to do evangelistic work successfully can be cultivated. There is nothing about the pastoral

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office that really unfits a man for this work; in fact, the entire experience of the pastorate is calculated to prepare the tender-hearted, wise, sympathetic, cultured, and godly pastor to be the very best sort of an evangelist. Why should he need any special gift to tell the old story of the gospel to the sinful world? Have we a right to call ourselves preachers of the gospel if we cannot do this? I confidently affirm that every pastor who has been genuinely called of God into his service, can preach effectively to the unsaved, and can win them, if he will.

Dr. Adams, of San Francisco, gives us the following:

> Recently a pastor who stood well with his people, had their continual respect, and whose work along educative Christian lines was excellent, had it impressed upon him that he could conduct an evening service if he tried. Some friends gathered about him and urged him to make his evening services evangelistic. He said it was difficult for him to do and he felt it was out of his line. But being strongly urged, he began praying, and preparing for evangelistic services at night. The result has been that his audiences are very largely increased and that great numbers of men are gathered about him. He said to a friend not long ago that it was the surprise of his life to find that he could conduct an evangelistic service at night.

I have been told that very little is done in our theological seminaries to fit men to be evangelistic pastors. I think, however, that many in the faculty of these seminaries are rapidly coming to believe that something more than simply teaching the student how a sermon ought to be built and delivered must be accomplished, and that they are being forced to give considerable time to help fit men to preach and work so that constant conversions will characterize their ministry. This is being done to some extent, and the efficient evangelistic preachers whom some seminaries send out are proof positive. However, there is room for more of this most important training.

It may be true that many pastors wish to do definite work for lost souls, but their churches do not sanction it. This condition is most deplorable. One can hardly understand how a church-member could call himself a Christian, and in any way hinder this divine impulse in the heart of the pastor. I want to believe, however, that there are few churches that would not respond to the entreaties of a wise, sympathetic, and persistent pastor. But if they refused to stand back of him as he sought to lead in an evangelistic ministry, the pastor had better

listen to the voice of God, and the loud call of the need of the unconverted, and proceed in a tactful and winning way to preach and work for the salvation of men and women. In some cases it may be best for the pastor to take a strong initiative and by prayer and hard work practically force his church to arise to its opportunity. I heard of a Western preacher who made the remark, "I am going to keep my church out of the ruts if I have to upset the cart to do it." He has had the pleasure of seeing conversions nearly every month in the year. Strong men have yielded their hearts to Christ under his fathful evangelistic preaching, and as a result he has one of the most powerful churches in the West. I honestly believe that this question of the pastor doing evangelistic work is more a question of conviction and hard work than it is of ability. Let the conviction be an irresistible force and the ability will be forthcoming, in most instances, at least. Every pastor ought to have a copy of the book entitled "The Evangelistic Note," and read carefully about the experience of the author, Rev. W. J. Dawson, as recorded in the first chapter.

The campaign of the Baptist Home Mis-

sion Society as led by Doctors Chivers and Woelfkin is valuable indeed. These men are going from city to city, meeting the pastors in conferences and endeavoring to inspire them to do this work of aggressive evangelism. Dr. Chivers' motto is, "We believe it is better to inspire ten men to greater effort on their individual fields than to send ten men to do the work for them."

2. *The Church Co-operating.* No man, even if he is the best of evangelistic pastors, can do it all. He must have the hearty co-operation of his members. The success of such pastors, many of whom we could easily mention, is directly traceable to the help received from the pew.

Every church should be trained to believe that the regular Sunday Bible-school, the young people's meeting, the Sunday evening service, and at opportune times, the morning service, are the occasions for the church to be publicly at work. Not for one moment would I forget or minimize the functions of worship, and of fellowship, and of praise that enter rightly into these meetings; and meetings for worship alone are commendable. We are living in a commercialized age when worship of God is neglected and it would be far from my thought

in any sense to discount the need and power of these exercises of the soul.

But why is it not an excellent plan in most churches to consider the morning service to be one specially for devotion, quiet worship, spiritual growth, and consider the other meetings, and particularly the evening service to be for work to reach the unsaved?

The church could be "fed" by the Lord through the pastor in the morning, but why give them another meal at night? I am afraid some church-members are suffering from spiritual dyspepsia, brought on by over-feeding as well as poor food. They would be benefited if they would but exercise themselves in hard work at the evening service.

Then again the goal of church activity is not fellowship. Is it not true that at times we allow the ordinary fellowship (mutual congratulation meetings of the church) to comprise its entire work? We go to a service where testimonies, prayers, and songs warm our hearts, and do us good. We greet each other afterward and say, "What an excellent meeting we had." It did do good, and it is needed, and is beneficial toward Christian growth, but ought we to be satisfied with it? Have we discharged

our duty? Have we acted up to the standard of our responsibility? Have we accepted our opportunity by simply attending these meetings? Is not there a work for each church-member to do in reaching the unsaved? Given a pastor who comes to the Sunday evening service with a heart anxious for the salvation of the unsaved, with a message for them, and a people who loyally support him by inviting their unconverted friends and neighbors, can any one doubt the result? We know that God marvelously blesses such co-operation for the salvation of the non-Christian world and the church that engages in it is filled with the joy of Christian service.

However, I do not overlook the fact that there is such a condition as religious dissipation and some of our church-workers are doing too much; there ought to be some time on Sunday for rest and home comfort. One can scarcely blame the clerk, or the business man, who has been hard at work through the week and has had no time for quiet with his family at home, if he feels that the Sunday morning service and the Bible-school are the only meetings he can attend on Sunday. The rush of our American life certainly tends to rob us of

both home and church privileges. But let us remember that if it could be true that the entire church-membership were enlisted to help the pastor in his evangelism, then every other Sunday evening could be spent at home, and by alternating, the work could be continued most satisfactorily. All honor to the many consecrated business men who forego the pleasure of Sunday evening at home in order to co-operate with the pastor in the work of reaching the unconverted. Not long ago a pastor of a large church of one thousand members in the East said to me with evident pride, "Brother Rust, my church is with me in endeavoring to save souls. Every last one of my deacons is present at the Sunday evening service." Happy indeed, are those pastors who can say the same of their churches. All over the world there are pastors and churches alive to their evangelistic opportunities. They believe that the truth expressed in Acts 16 : 5: "So the churches were strengthened in faith, AND increased in number daily" is the normal condition of the church to-day, and they are working toward this end.

While at the May meetings in St. Louis in 1905, I was asked to preach at the Cen-

tenary Methodist Church at a Sunday evening service. This is a large church and the building is downtown. There were some nine hundred people in the audience, which was composed of unconverted people and Christians. I ascertained that nearly every one of the trustees, deacons, and well-to-do people of that church lived out in the suburbs of the city, and yet they left their homes on Sunday evenings and attended the service of this church, and more than that, worked hard to win the man or woman out of Christ to the Saviour. The spirit of aggressive evangelism seemed to permeate the larger part of the membership and God greatly blessed their efforts. I wonder if it is too much to expect Christians to make the Sunday evening meeting a place for real worship and work?

Once during some meetings in a large church in Minnesota I said publicly, "I hope this church will be known as one where pastor and people expect to give an invitation every Sunday evening for those who want to become Christians to express the desire publicly." That pastor has since told me that he has never forgotten it, and his church-members have made it their ideal.

I know a young, talented, cultured, evan-

gelistic pastor in Wisconsin, in a large city church who preaches to win people to Jesus every Sunday night, asks for expressions in a tactful way, has workers who watch for inquirers, calls at their homes, and has a constant stream of additions. He told me awhile ago that he had seventy-five names on his inquirers' list; he was watching and helping them, and would baptize them as soon as they were truly ready. All of this with no special meetings. He said to me, "Some time, I want you to come and help me, but I have my hands full now." I do not believe he will ever need me very much.

To illustrate what I mean by hearty and intelligent co-operation, I will mention an experience that I had at the Tabernacle Church in Boston a few years ago. After my address the invitation was given and six men arose to express a desire to become Christians. They were not asked to remain, but immediately at the close of the meeting six Christian men, personal workers, all prominent members of the church, were ready, and each secured his inquirer, leading him into another room where he was dealt with and led to the Saviour.

There are some pastors who believe that God specially blesses an effort to win people

to Christ at the close of the morning service. Of course we would not advocate this as a regular and consecutive plan, but at opportune times when the pastor knows whom he is to have before him and when he brings a message for them, it would certainly seem wise to ask for confessions. Each pastor must decide this for himself. During the pastorate of Dr. L. A. Clevenger at Calvary Church, Minneapolis, there were some notable conversions at the morning services.

We know that Dr. A. C. Dixon believes in it most emphatically. The following are his own words:

> And pastors need to remember that God is as willing to save on Sunday morning as truly as on Sunday evening. Though the message of the morning should be for Christians, the sermon should have in it something for the indifferent business man who never goes to church on Sunday evening, and something for the stranger—a stranger also to Christ—who expects to attend another church, if not a place of amusement, in the evening. A few conversions on Sunday morning will do more to edify and inspire Christians than ever so many sermons on growing in grace. If we expect conversions, we shall not be disappointed. Some time ago earnest souls in the Ruggles Street Church, of Boston, began to pray for conversions in the morning, and it made me

careful to make clear in every sermon the way of life. After the benediction one Sunday morning I heard the unusual sound of sobbing and, on looking in the direction of it, I saw a young woman sitting on the front seat with her face in her hands, weeping as if with broken heart. A lady near me said, "That young woman is hysterical." I found, however, that it was not hysterics, but genuine conviction of sin. When I asked her what troubled her, she replied in a tone I shall not soon forget, "O pastor, my heart aches so I feel that I cannot go home without relief." My associate pastor, whose passion is personal work, went with her into the study, and in about twenty minutes she came out with a radiant face, which left no doubt as to the genuineness of her joy. As she walked down the aisle she met a young lady friend who, not finding her at home, had returned to the church in search of her. She told her friend that she had just accepted Christ and was very happy. My associate pastor spoke a few words to her friend, and she too, kneeling beside them in the aisle, quietly accepted Jesus. That evening I saw one of these young women in the after-meeting trying to lead others into the light and joy she had received through Christ.

Another Sunday morning as I closed my sermon I felt impressed that the Spirit was moving upon the people with unusual power, and I did what I had never done in Boston before, asked all who had not confessed Christ as Saviour and Lord to come forward during the singing. The first one who came was a man over fifty years of age; the next a lady over seventy, then young men

and women, until fourteen were seated in the front pews. It was a melting time. Those who had been praying for conversions on Sunday mornings wept tears of joy. I believe there was more power in those fourteen quiet testimonies for Christ than in my sermon. Indeed, I have forgotten the subject of the sermon, and the feature of that morning's service which stands out most prominently in the minds of the people is the fact that fourteen new converts gave testimony for Christ.

Could I add more to prove that continuous evangelism through her public services is what God expects of, and blesses in, the church of to-day? Shall we not arise to our privileges in this matter and go to work at once to meet the need?

II. The Church at Work in Special Meetings. Professional, periodical. At this point we are to discuss a very important phase of evangelism. Here is where criticism has fallen heavily. Because there has been so much of the objectionable about special meetings conducted by evangelists, and in so many instances the real benefits to the church have been so small, there are many pastors who feel it is better to relegate the whole business to non-use. We can hardly blame some pastors for being doubly dubious about meetings conducted by pro-

fessional evangelists, but the place of special efforts by the church led by pastor, or some trustworthy helper, is not to be entirely ignored in the progress of the kingdom. Without doubt they have a legitimate and even large contribution to present to the life of the church.

This phase of evangelism naturally introduces the word *revival.* It is bitterly denounced by some, it is hardly tolerated by others, and even those who use it and believe in what it represents are kept busy explaining what they mean by it. I seldom use it to designate special meetings because of the universal prejudice against it. It is not my purpose to enter into an extended discussion of it, but I firmly believe that the real fact which the word stands for is reasonable, is necessary, is from God. Dr. Spenser B. Meeser, of Detroit, Mich., recently read a paper before the Methodist Ministers' Meeting of that city on the subject, "Is the revival a thing to be believed in and desired by intelligent Christians?" It is a most comprehensive and rational treatise on the subject, which takes up in a scholarly way the historical, philosophical, psychological, religious, and ethical justification of the re-

vival. I would advise every worker, and Christian, and inquirer, to get a copy of it. It can be procured of the Methodist Book Concern, of Detroit, for about ten cents.

In recent years it has been frequently stated by those who we thought had reason to know, that Dwight L. Moody, toward the close of his life, became convinced that the revival methods to reach the unsaved had lost their efficiency, and that he came to rely more upon the pedagogic and inspirational method through church-members than upon special effort. The following letter is an answer to an inquiry which has recently been directed to the son, Mr. W. R. Moody:

EAST NORTHFIELD, Mass., Jan. 10, 1906.

DEAR SIR: Replying to the inquiry contained in your letter of January 9th, I would say that my father, Mr. D. L. Moody, never changed in any way his estimate of the value of the "old-fashioned mass-meeting" evangelistic services. He believed in them thoroughly always, and when opportunity afforded never failed to conduct such meetings. It was to just such a series of meetings as would be termed "old-fashioned mass-meetings" that he gave his last days of active service.

It is quite true that for the greater part of the last ten years of his ministry his message was devoted to Christian people. This, however, was

rather necessitated by peculiar conditions than by choice. He often expressed personal regret that he could not conduct such services as he had held earlier in his career, but it was the penalty of having many friends as the result of former services. Returning to a city where he had conducted services in previous years, those who held him in personal esteem for the help which they had received on a former visit, or in other places, came early to the services, and he would find that the larger part of his audience were Christian people and the non-Christian element was in a very small minority or almost entirely absent. It was for this reason, as he often explained to me, that in the latter years he devoted much time to preaching to the converted. He always felt, however, that the best way to arouse Christians, where conditions permitted, was to conduct evangelistic services which were indirectly the greatest stimulus the church could have. The report that in later years he became indifferent to evangelistic effort is due to an entire misconception of the real conditions and motives which led him to devote so much time in the later years of his active service to work among Christian people.

Trusting that this meets the inquiry you make, believe me,

Sincerely yours,

W. R. Moody.

Thus we see that Mr. Moody never lost faith in the power of special meetings to reach the unsaved.

In talking with a pastor awhile ago, he expressed his belief that every church was not ready for special meetings, even if they could be held and excellent results achieved. He said hundreds might come to Christ, be converted and then the church could not take care of them. Certainly that is a confession of a sad condition. One could wish that there were very few churches that could not assimilate into their life a goodly lot of new material. It is probably true that when a church is as low in spiritual life as described, that no special effort will be made, and the added burden of receiving new converts will not be imposed. However, I firmly believe that should God wonderfully bless in special meetings a church like this, that its membership would grow rapidly in spiritual power and in a month would be able and glad to receive and care for all who would come.

There are very few spiritual Christian people who do not believe that there is a possible place in the work of the church for times of ingathering when special meetings are to be conducted and emphasis laid upon the need of immediate decision for Christ. In addition to the regular services of the church, there is a time when all the

forces ought to be gathered, all social engagements stopped, and every latent power of the entire organization brought into service, for a supreme effort toward arousing the indifferent, careless, wicked, and even responsive to yield to Christ at once.

It matters not how devoted the pastor has been, nor how excellently the church-members have rallied to his call for continuous evangelistic work, there comes a time for the concentration of energy in the power of the Holy Spirit, upon those who are apparently unmovable under the ordinary conditions of spiritual life that prevail in the church. There needs to be a flood tide, a high strong wave of religious activity to influence those who have remained stranded on the shores of sin, indifference, and indecision.

Right here, I would like to state, that special meetings do not necessarily imply that an evangelist or even another pastor is to conduct them. Many, many times the pastor is to lead. My point is, however, that even with continuous evangelism at the public services of the church, there is a legitimate place for special efforts to reach the unsaved, be the meetings conducted by the pastor or by an evangelist.

There should be no objection to the fact that oftentimes a new voice is needed in preaching and in inviting; it is not because the old one, or the customary one is useless, but the ears of the unconverted have become accustomed to certain tones, and the brain to certain methods, therefore the *ordinary* fails to arouse. A new tone and a new method are practically demanded, and God has provided for it in giving to the kingdom the help of sane evangelists and evangelistic pastors who can be secured.

It is also true that the pastor is a very hard-worked man and special meetings are the times when he wants to be free to do personal work at the services and at the homes of the interested ones. Because of these facts the helper from the outside is welcomed, and has his rightful position. To be sure there are dangers, but the wise pastor whose spiritual conscience is sensitive to conditions, who knows men, can generally plan this special work so that it will be a valuable contribution to the life of the church.

We should not for a moment think that it is the only time to expect results; the consideration of the previous phase of evangelism has excluded any idea like this.

It should not be simply a spurt, or only an attempt, but rather a recognized time of harvest which is but the natural result of previous months of faithful and continuous seed-sowing and cultivating. With *constant* additions there is yet a rightful place for *special* effort.

As we further consider this phase, note three divisions.

1. *Interdenominational. General.* Under this head reference is made to the work of reaching every field in a city of some two hundred thousand people. This is somewhat new and is ably represented by Dr. J. W. Chapman and his corps of assistants. Dr. Chapman is a general in evangelism. His plan is to ask every church to unite, decide on a center in which to hold special meetings, and thus by making the needed number of centers and having the meetings conducted by different evangelists simultaneously, the whole city is stirred. In addition to this he, personally, with the aid of those whom he wants, conducts meetings in the business portion of the city, in theaters, or halls, at the noon, evening, and midnight hours. He also has an evangelist and wife, who are called "the saloon evangelists," whose business it is to hold

meetings in the saloons each day during the series. By this comprehensive plan, every phase of life in the entire city is being touched by the power of God's Spirit through the spoken message at the same time.

This certainly is a wise and effective phase of evangelistic endeavor. The local church cannot do this, the single denomination cannot touch the city in this way, and there is a mighty power in the plan. I do not know of a better way to reach a city. It accomplishes four results, which other meetings do not.

First. It creates a universal atmosphere favorable to Christianity, so that the unconverted can be approached easily.

Secondly. It greatly helps to clear the mind of the inquirer who is mystified by denominationalism, and effectively removes prejudice against the church.

Thirdly. It effectually unites Christians of all denominations in fellowship, in service.

Fourthly. It reaches the apparently unreachable in all walks of life as local meetings cannot.

I am fully aware of the criticisms which have been expressed upon Dr. Chapman's

meetings in some cities, and probably there has been some ground for them. Gross exaggeration of the numbers converted at Louisville, *e. g.,* was exceedingly unfortunate. The card system, which I never use, is responsible for a portion of this. Dr. John A. Broadus in speaking of such or similar efforts used to say, "So much good, plus so much evil, equals x." At Louisville there were some thoughtful people who said that, as far as they could see, the results were an unknown quantity which must be designated by the letter x.

It is also true that the reports from Atlanta are not at all satisfactory. The reports of conversions were large and yet the actual additions were so very few in number that they were hardly mentionable.

However, we cannot measure such meetings always by actual additions to churches. We must remember that a great deal of good has been done in simply creating an atmosphere which makes it easy to approach men and women on the subject of religion. Then I am not sure that the method of having many evangelists in many centers was used in these cities.

But granting that exaggerations were made in these two cities, the work at other

points has been eminently successful, as hundreds of pastors testify. The three recent meetings of St. Paul, Minneapolis, and Syracuse give proof of this which is most conclusive. I have received letters from friends in Minneapolis testifying of the great blessing which came (and seems to remain) to the local churches through the Chapman meetings.

John T. Barnum, a prominent business man of Minneapolis, says that the influence on the business men was very perceptible, and great good was done. Christianity was dignified and ennobled.

Dr. A. T. Fowler, pastor of Calvary Baptist Church, Minneapolis, writes that while methods could have been improved, yet much good was done, and this was manifested, first in three hundred and twenty-nine additions to Baptist churches (two thousand three hundred and fifty additions in all); secondly, Christian work for the unsaved was made easier; that is, people became approachable; thirdly, Christians were stirred to do their duty as never before, and the churches feel the benefit of this activity.

Rev. R. M. West, the able pastor of the First Baptist Church, St. Paul, Minn.,

writes me that in his opinion some of the minor features of the Chapman campaign ought to be eliminated perhaps, but the meetings as a whole were commended by about every one in the city. The following sentences are from his pen: "Respecting the Chapman meetings in St. Paul, I am very glad to give my opinion. They were means of a real and true spiritual uplift to the churches of the city. *I have not heard a word to the contrary from any of the pastors of churches which participated.* I have baptized forty-one since the meetings and at least two-thirds of them may be attributed directly or indirectly to the meetings. I am still conscious of an increased interest and devotion to our church life that manifested itself during the meetings and by reason of the Chapman meetings."

2. *Interdenominational. Local.* By this division I refer to the union of several churches at some part of a large city or all churches in a small city or town.

Sometimes these meetings are conducted by the pastors, but often by an evangelist. In this effort there is no simultaneous movement which has many centers of services, but all meetings are held at some central point. This would include the Torrey and

Alexander type. They may enlist help from the entire city, and the influence of the meetings may cover a wide area, but it is not the same as the Chapman movement. To be sure there may be many who have no sympathy with the propaganda which Dr. Torrey represents, with his dogmatic statements or all of his methods, and some may sanely question the lasting effects of the services, but I contend that no unprejudiced person can attend the meetings of these two heaven-blessed men, or read the reports, without being truly convinced that the movement is from God, and that thousands who might not be converted by other and regular methods, have been reached. Can we justly declare that they have no place in God's plan to save men and women? I think not.

If God can use men like Dr. Torrey and Mr. Alexander to gather five thousand or even two thousand unconverted, non-church-going people into a great hall, and hundreds of them can be truly saved through Jesus, then I should say the meetings would be conspicuously successful, and from what I read I should judge that this had been done in some cities. Recently, I attended an evening meeting at Philadel-

phia. The sermon by Dr. Torrey was a calm, reasonable utterance from the text, "There is no peace, saith my God, to the wicked." I do not see how the meeting could have been conducted any better than it was. The methods were sane, the tone was reverent, the results were pleasing, the whole effect was satisfactory.

I have mentioned these evangelists because I feel that meetings of the kind which they conduct have a place in the work of the church. This would also include such meetings as a certain famous and sensational evangelist conducts. A large tabernacle is built wherever he goes and his engagements are filled for two years ahead about all of the time. He visits cities of from six to twenty-five thousand people. The whole country is stirred by his sensational methods in gospel preaching. Very severe criticisms have been heaped upon his meetings by cultured Christian people. It is certain that they have little effect upon a class of people who cannot reasonably associate gospel services with such antics or expressions. But he can preach a powerful and eloquent sermon and because of his unique experiences on the ball field and his tact with men, God won-

derfully uses him to touch thousands of non-church-goers, and to win hundreds of people to Christ and a godly life, notwithstanding the extraneous matter he feels he must throw in. We can say that his meetings do have a place in God's plan for the salvation of the world, even if we could not wholly indorse his remarks and his methods. Judging from reports which have come first-hand, the moral atmosphere of these small cities is changed for good permanently. He receives an average of about two thousand five hundred dollars a month from his meetings, but from what others tell me, the consensus of opinion is that he is worth it. He seldom leaves a town where there is a weak Y. M. C. A. without raising from five to ten thousand dollars for it.

I have just received a letter from a Baptist pastor in a city where this evangelist labored about a year ago, and while at that time this pastor thought that much good was done by the meetings, yet he cannot now indorse the movement. Nevertheless this man is used to reach a certain class of hardened sinners. It seems to me we must concede that. My motive in referring to these men has not been to criticize, but to recognize.

And we must not forget that this division also includes the universal type of union meetings. That is, several churches of different faith, engaged in a movement of concentration toward the single end of saving men and women to Christ, no matter what church they choose to unite with. As an evangelist, I can easily see special power in this form of evangelism. In addition to the fact that numbers in public work give prestige, and that there is power in the concerted action of all Christians as we present a solid front to the ungodly world, and that many more can be at work toward a single goal, it is easier for the evangelist, if he is a man of executive ability and knows how to handle large numbers.

(1) It is easier for him to preach to five hundred in a room that seats five hundred than it is to fifty in the same place.

(2) It is true that in such meetings there is a probability that more unsaved people will be present than in the single church service.

(3) It is easier to reach these through many personal workers than through a few.

(4) It is easier to have rousing singing when there is a large chorus and a larger number of people in the congregation.

(5) It is also true that in such meetings the backing of true preachers and noble saints is much stronger than in small local services.

(6) It is a fact that many single churches cannot give to an evangelist enough money to support him. The capable evangelist ought to receive a goodly sum for his services.

3. *Denominational.* With the individual church. There are many pastors and many church-members who have come to the conclusion that about the most satisfactory method of holding special meetings is to conduct them at the local church. There may be some good things lost by this method, but there are certainly many excellent points gained. These services have a very commendable place in the work of the kingdom, because there are seasons when the pastor feels that many people in his congregation are on the verge of decision for Christ, brought there as a result of the work of his own church and his own ministry, and he desires to win them to the Lord; and inspired by most conscientious convictions he desires to bind them to his own church. And again, there is no danger of any hard feelings being aroused at the

close of such a series, because of the influence any church or pastor may use to induce converts to unite with a particular body. Then he and his people do not enjoy the noise, the excitement, that almost invariably accompanies large union meetings, and he very much prefers that a wise helper be engaged, or even that he conduct the meetings himself. In this way with no undue excitement his church can receive a great blessing and through personal work the many unconverted whom he hopes to help into the kingdom can deliberately and quietly yield to Christ and publicly confess him.

For many years I have been engaged as a helper to pastors in this form of evangelism and I know that it is exceedingly satisfactory. There is no great reaction nor any bad effect after the meetings. The pastor's position is exalted, the church is honored because of the noble men and women in her ranks, and the new converts believe in their pastor and in their church more than they did before the meetings were held. This is as it should be. Then as the methods employed are about the same in principle as any evangelistic pastor would employ in his *regular* work, the meetings

seem to be but a continuation of the life of the church, with simply one fact added, namely, that the pastor has a helper. After such meetings, the people are not constantly saying, "Well, if we only had that *man* (the evangelist), if we could only introduce some of his methods into the pulpit, if our pastor could only sing as he sings, then we might have a crowd too."

Personally I firmly believe that God has ordained special meetings like these and made them actually necessary to the life of about every church.

IV. The Church at Work as Individuals for Individuals. We are to consider now what we may well recognize to be the most important factor in successful twentieth-century evangelism. All pastors and evangelists agree that while we must not discount the potency of the public services of the church and the power of pulpit utterance, yet after all the touch of the individual upon the other individual is the most effective method of doing evangelistic work. Remember, I am not referring to the single man as he touches many or even two, but as he gets into hand to hand, heart to heart contact with the single man.

This was the way our church life was

evolved. This is without doubt God's plan. Here is the man with his sin, his need; there is God anxious to help him, to save him. How is contact established? Through the other man—the Christian man. Instances of direct communication from God to the unsaved by spiritual illumination, apart from human agency are rare indeed. In order to reach Peter, God used Andrew; to help the eunuch, God used Philip; to touch Cornelius, God used Peter. It has been this way down the ages. No amount of preaching from the pulpit can take the place of this direct contact of the Christian with the one who is not saved. Every evangelist depends upon God's use of the personal worker. Every pastor must have his public utterances backed by the individual service of the members. We are sure that the genius of the gospel demands that every one who knows Christ is bound to make a decided effort to make Christ known to every one who does not know him.

I am not referring to the spasmodic service which the Christian may render on Sundays, and occasionally in special meetings, but the continual earnest work with those who are not Christians, every day—friends, acquaintances at the shop, rela-

tives, the man and the woman whom we meet for a day or two at the summer resort.

In this country we have about thirty-eight million people, exclusive of Roman Catholics, who are not members of our churches. We meet some of them every day. They are everywhere. The gospel is for them. It is entrusted to us to deliver. The command is, "GO YE," and "preach to every creature." How can this be done most effectually? you ask. I answer, by every Christian feeling his responsibility and supplementing the work of the pulpit by individual personal solicitation with the unsaved.

Two important facts about these thirty-eight million confront us. The first is, that about three-fourths of them are men, and the other is that they seldom go to church. By this we can see that it is largely a matter of man with man *outside* of the church building. It is not baby work. It is far from being effeminate. It demands the strongest and pluckiest manhood known to earth. But it can be done, and some noble men of God are doing their best to achieve it every day.

The pastor is the recognized leader and much depends upon him concerning the de-

velopment of this phase of the church's evangelism. The pastor ought to be strong in his own personal work with the individual. I know some men find it easy to preach and very hard to talk with people about their souls, when not in the pulpit. Personally I have found that my public work has been rendered doubly effectual because of the personal conversation previous to it, or after it. Every pastor should be determined to cultivate, under the tuition of the Spirit and actual service, the power to help men to Christ in personal conversation.

In addition to this the pastor can help develop his church-members to be personal workers by preaching with a purpose to make each Christian before him a preacher, *i. e.,* one who can overcome timidity, and conscious weakness, as he sees the needy soul, and can soon talk in the frank, manly way that wins. Would it not be wise for each pastor to ask himself the question, "Do I preach and work to develop the Christians under my care to be efficient in the art of personal work?"

I believe that Dr. Torrey is correct when he asserts that the church can have a revival any time that it wants it. Without

doubt there is an abundant supply of latent evangelistic force in the personnel of preachers and members. If each person were truly anxious enough to pray earnestly for it, then willing to go to work to try to answer his own prayer by laboring tactfully with this and that person, the church would be instantly in the midst of a gracious revival. We may rest assured that there is nothing on God's part to overcome. He is willing. The Spirit is actually striving with men everywhere, but he could strive much better, and more effectually, if each Christian would be willing and anxious to be the channel through which he might touch the heart of the unconverted individual. We may pray as much as we choose, long and loud, but it is almost mockery to do it and then refuse to allow God to make use of us in the answer of our prayers. To request God to convict and save men is to assume a most solemn obligation to go to work at once and assist him to do it.

At a camp-meeting in the East, the leader of the meeting, which had been conducted in the interest of foreign missions, asked a brother to lead in prayer, praying specifically for five hundred dollars which was

needed at that moment for a mission in Korea. The brother prayed in a loud voice and asked God to show them where they could get five hundred dollars. He heard a voice from within saying, "Give it yourself." He prayed louder. Still the voice said, "Give it yourself." He arose from his knees and said, "Brethren, I will give you that five hundred dollars and answer my own prayer." Christians meet and pray for the unsaved. I believe in it, but brothers and sisters in Christ, I am convinced that what we need more than prayer is that we engage in personal heart-to-heart work with those about us who are not Christians. Prayers would be answered quickly if this were done. Prayer may be needed to get us ready to do it, but prayer is not needed to get God ready to bless the lost. He is waiting for you and me. I shall never forget an expression of Phillips Brooks: "Prayer is not conquering God's reluctance; it is laying hold of his willingness." By personal work with the sinful out of Christ we actually lay hold of God's willingness.

Doubtless all know of the wonderful revival of Wales. Some have attempted to attribute it to Doctor Torrey, Doctor Meyer,

Evan Roberts; but the facts give us abundant evidence that it came as a result of the church (practically in her lay membership) being at work for souls. Evan Roberts labored in only about twenty towns. The great majority of the churches had no evangelists. Pastors did less preaching than usual. It was the church, as her individual members worked personally, and gathered in many instances with no leader to plead with the unsaved. This is worth seriously considering.

During meetings in a large church in a Western city, the deacons and all were pleaded with to do their utmost toward helping their friends into the kingdom by personal work. The response was very gratifying to me and the success of the meetings was insured because of it. One night a deacon stopped on his way to the church to invite a man whose wife was a member. He received the deacon cordially and said he could not go, because his wife had just gone and he must stay home with the child. The good deacon accepted the opportunity and sat down with that man and had a heart-talk with him. He found the man responsive, groping in the dark but anxious to live right, trust Christ,

and do his duty. After two hours of conversation, the man kneeled with the deacon and prayer was offered. God wonderfully blessed the effort, and the next Sunday the man publicly confessed Christ and is now a member of the church. On that Sunday when the man came forward to confess his Lord, the deacon saw him. His emotions so controlled him as he came to me to tell me how happy he was that he could hardly speak as the joy of helping a soul into the kingdom filled his entire being.

I must believe that there are thousands in just this same condition, and all they need is the touch of the individual person. Recently I learned of an incident that beautifully illustrates the power of the human touch. A party of friends were once invited by Mr. Tiffany, the famous jeweler, to come and see some gems which he had received. As he showed them, one lady asked, "But what is that black one?" He said, "I will tell you presently." He went on to explain where they were gathered, etc., and quietly slipped the black one into the palm of his hand. After they had expressed their admiration for them he said, "But here is one that is more valuable than

any of the others." And he opened his hand and showed them a magnificent fire opal. His friends exclaimed as they realized its beauty. He said, "This is that black one you noticed. All that was needed to bring out its splendor was the touch and warmth of the human hand." And is it not true that there are many gems of humanity which appear black and sin-scarred to us, but God can through the warm touch of another personality change them to jewels of beauty and worth? Oh, that the church realized her opportunity in personal work for the lost ones of the earth. It is not enough that we give of our means for them. We must give ourselves.

I truly sympathize with those who are reticent and timid, to whom conversation about religious subjects is exceedingly hard, but people are dying without Christ, the need is imperative, and we must bestir ourselves into an active ministry for others. God has promised to stand by us and he will surely help and bless.

After considering these three phases of the work of the church in evangelism, shall we not recognize our places in the advance of God's kingdom and quickly respond to the call by enrolling ourselves as workers

to be used anywhere and everywhere our Master would have us?

III

The Ideal Evangelist

N this chapter we are to consider a very important factor in the evangelism of to-day. The success of special meetings, where an evangelist is engaged, stands or falls in most instances with the evangelist. At no time in the world's history is he being so severely examined as to-day. Thinking people demand that his personality and work be carefully considered. We may well spend a little time in asking and answering the question: "What sort of an individual is the ideal evangelist whose business it is to lead men and women to Christ through the public and personal presentation of the gospel message?"

I. His Divine Calling. He is not a man-made personage. The outlines of his character and work were drawn in heaven. Just as truly as any preacher-pastor has been called of God to his service on earth,

so the ideal evangelist has been called from heaven to enter his specific field of work. Eph. 4 : 11: "And he gave some to be apostles, some prophets, and some evangelists, and some pastors and teachers." God places his work alongside of the other service rendered by pastors and teachers. An ancient writer describes the evangelist of New Testament times as the "one who went about preaching," evidently not settled in any one place as a pastor was. He was a missionary of that time. Perhaps we could hardly say that the work of the evangelist of that day was identical with the service of the evangelist of to-day. But it was very much like it. Commentators inform us that the evangelist of the primitive day was one whose special duty was to go about and preach, and was distinctive from the work of the pastor and teacher who cared for the flock and had the leadership in the government of the church. I am convinced that he is to-day a man with special gifts in winning persons to a decision for Christ and that he is ordained of God to do a particular work.

In view of this, no man ought to enter the service carelessly. He should never lower the dignity of his office by thinking

it is unimportant and less in God's sight than a pastorate. While it may be true that the evangelist of Scripture does not give us a perfect precedent of the one of today, yet the same might be said about the pastor. This does not in any sense make the evangelist less sanctioned by God, and every person who enters this field ought to be prayerfully convinced of the magnitude of his divinely ordained office.

II. The Need of His Work. Please remember that we are not considering the evangelistic pastor. Our thought is entirely concerning the man whom we ordinarily style an evangelist. I am well aware that in the minds of some he is certainly an innovation. Many have no need for him. At least they will not acknowledge it if they do. They feel that they can get along better without him, and many evangelistic pastors can probably state this in very truth. However, if we carefully analyze these thoughts I think we would say we have no need for some evangelists, while it is true that we might use the one who fairly approaches the ideal, if we could find him.

But if God has sent him, then there is need for him. If God ordained him and has given him special gifts to win people

to Christ, then the church needs him. There is a place somewhere for him. God has not created him, nor his powers, for nothing. We do positively affirm that the true evangelist is actually needed to assist the church in winning the lost, and in training them in Christian culture.

1. *The church needs him to lead in a special effort.* Generally speaking, with a possible exception now and then, every pastor needs a wise helper to assist him and his church to reach the unsaved. He wants a man capable of leading. The church needs a general of evangelism.

2. *A new voice is needed.* Hardened hearts, deaf ears, need to be awakened to the consciousness of sin and of the need of a Saviour. The man may not be able to preach as well as the pastor, but the church needs the power of a new voice in the presentation of the gospel in order to reach the unconverted.

3. *He is needed because of his gift.* A man is in demand because of what he can do. If one man could do everything, and had the time to do it and the strength to execute it, then the other man might not be needed, but such is not the case. This is preeminently a day of specialists, and the

man is in demand who can do one thing and do it well.

The true evangelist is the man who has a gift, and he has through study and experience, under the tuition of the Holy Spirit, sought to cultivate and perfect that gift. He makes a specialty of the art of soul-saving. All pastors have not this power, although there are few of them who could not have more of it if they would go at it and make a study and work of it. Pastors have acknowledged to me many times that they can preach, they can train, they can get people awakened, but they cannot seem to get them over the line of decision. And some they cannot even impress. Right here comes the need for a helper, some one who can bring the work of his ministry to blessed fruition.

I knew a pastor in the West who was a remarkably brilliant man. He had many degrees from colleges, and was known as one of the best preachers of the country. He said to me after I helped him in meetings and we had seen some scores of people confess Christ, "If I could work hard with my congregation for eleven months and then have you the other month, we could have great success." I humbly refer to

this simply to show that the evangelist is actually needed in many churches, and to the progress of the kingdom.

III. Popular Notions of Him. Notwithstanding the fact that he has a place ordained of God, and that he is a necessity, yet there are many who consider him only a necessary evil. The experience of some pastors with evangelists has been exceedingly unsatisfactory, and one can hardly blame them for thinking of him as they do. The evangelistic field seems to throw the door wide open to all freaks and extremists, who imagine that they have been called of God to go out and preach the gospel. I confess that sometimes I have been ashamed to be named as an evangelist simply because so many illiterate, unbalanced, and cranky individuals have included themselves in this class. Here is the boy evangelist with his long curls and childish words, the slum evangelist with his slang phrases and self-evident ignorance, the woman evangelist with her mannishness and lack of refinement, the "cyclone evangelist" with his uncouth and disgusting demonstrations, the dude evangelist with his soft hands and softer manner, the hypocritical evangelist, whose actions either dur-

ing the meetings or after reveal his double dealing; the egotistical evangelist, with his long hair and know-it-all-air, until honestly is has seemed as if almost every kind of a monstrosity which was human had crowded into the ranks of gospel evangelists. However, I cannot say that all of these have had no work to do in some fields, and when I remember that even the pastorate has about as many objectionable people in its ranks, I am not totally discouraged; and then when I think of such men as Moody, Torrey, Chapman, Whittle, and our own beloved Woelfkin, Francis, and Dixon, I am not ashamed to be called an evangelist. Yet in all of my meetings I am advertised as simply "the pastor's helper."

It is true, nevertheless, that to many pastors and many people almost all evangelists are pompous, egotistical, dictatorial, hobbyistical individuals, who make a great show and noise like the gaudily painted empty cart, and they would not have them around their churches for any amount of money. To some the evangelist is weak-minded and narrow in thought, a man who never studies and never gets more than a few old stock sermons to repeat glibly for a few days in a place. They expect to sit on

pins and needles while he is attempting to preach for fear he will say something to shock them either in gross misinterpretation of Scripture or slang phrase. They expect him to make extreme statements, to tell unheard-of and impossible stories, to ask them to jump up and then sit down a dozen times when they least expect it, and to do much which would be unbecoming to a minister of the gospel of Jesus Christ. But they must sit and bear it just the best they know how, for they want souls saved and it has been thought that the only way to get them saved was to engage an evangelist. He is the great monstrosity that always goes with evangelism. If they can only get through the meetings and have no great and terrible harm done, they will express profound thanks to God.

This has been all too true in many instances, and it makes one sick at heart, disgusted, and out of patience all at the same time to think that any mortal man could believe that such stuff ever ought to go with his evangelism. No wonder that evangelists are in disrepute among a certain class of people. No wonder that pastors have no use for them. No wonder that thinking people have relegated them to the

religious scrap-heap. God may have used the truth that these men have spoken, but he never used their methods, their lack of the sense of the decent, their slang, and their lack of brains. He used them *notwithstanding*. It is simply too bad. There is no excuse for it. Some good men in their desire to be all things to all men, and to awaken dead churches, seem to have completely lost their heads in the attempt to reach the unsaved. Soul-saving, real salvation, regenerating work for the unsaved is hard enough without being obliged to do it through such agents. I am glad to be able to state that all evangelists are not like these. There is an ever-increasing company of godly, cultured, refined preachers of the gospel who do have a large place in the hearts of Christian people and who are exerting a marvelous influence for righteousness in this world. One need not be ashamed to be with this latter company.

IV. His Equipment. The efficient evangelist must have an excellent and complete equipment. Let the person who is thinking of entering this field know at the outset that it will take time to get ready. God is not asking him to take up the work without proper preparation. It will pay to

equip one's self with the best possible training for the work.

1. *Morally.* First and foremost he should be equipped with a personal experience in Jesus Christ, which is to be the foundation of a true character. There is nothing so important as this. What he is will affect his entire work perhaps more than what he does. Yes, what he is will determine what he is to do. The people must have perfect confidence in him as a Christian man. His personal character must be irreproachable. He must be even noted for his piety. No matter what other accomplishments he may have, if he in his individual, secret life is not right, his work will do harm. The pastor comes and lives with the people. The evangelist comes as a stranger, stays only a few days or weeks. He ought to come equipped with the record of a character which is known to be essentially Christian. It is necessary that his hearers understand this at the outset.

And this moral and spiritual equipment should include the conscious presence and power of the Holy Spirit. Some may term it the baptism of the Spirit or the infilling of the Spirit. We care not about terms, but surely every man who is to work on

the evangelistic field ought to yield himself to the Holy Spirit, to be possessed of him for service, not once only but every moment of every day. This preparation is most necessary. The evangelist should be a man filled with God's Spirit. This is realized largely through prayer. Continuous communion with God must be the foundation of the moral equipment of the messenger.

2. *Physically.* The ideal evangelist must have a strong body. Not necessarily need he be a physical giant, but he ought to have a physique that can endure severe nervous strain. I think all evangelists will agree with me that the preaching is a small part of the work. That tires but little. It is the sympathetic heart strain, the constant tension, the excitement, the fast heart-beat, that wears. It is continuous and one must have vigor to endure it.

The man who meets people publicly must surely be a man. He ought to have manly powers even above the average. If he is going to win men he must stand before them as a recognized MAN. I am not discounting the power of God's Spirit in using a weak instrument. But if you will note the names of successful evangelists you will

find that in almost every instance they have been attractive, manly men. No effeminate or weak man ought to be in the evangelistic field. People are not likely to be won to Christ by a flabby, soft-handed, afraid-of-work sort of physique. Then the evangelist ought to heed 1 Cor. 6 : 19, 20, and carefully train his body to be strong, by excluding every habit which would tend to weaken it, and by including every habit which would assist it in its development. God uses psychic power.

3. *Mentally*. If any Christian worker needs to have mental power, the evangelist is at the top of the list. Some have apparently thought that any one who has had experience in Christ, and can talk in the phraseology of salvation, can do good work in the evangelistic field, even if he has not had much training. But this is far from being true.

It is also generally conceded that the pastor needs far more training and reserve force than the evangelist. While it is true that to be able to preach commendably to a congregation for years demands a man of intellectual caliber somewhat different from the evangelist, yet that does not make it true that the illiterate, the ignoramus, is

fitted to be a leader in soul-saving. One reason why so much harm has been done is because men of no experience, of no real mental acumen, have largely usurped the evangelistic field. Of course there are notable exceptions, but that does not alter the fact.

The amount of schooling which he must have, or the names of the schools which he must attend, may not be stipulated by the world or by God, but the evangelist must be an educated man if he is to be efficient and do a work among the people of to-day, who from the boy and girl in the high school up are better educated than ever. He may get his education at the bench, as did Carey, or at the schools; but it is absolutely imperative that he get it in some way, and I would advise that he take the regular academic, collegiate, and seminary course as a foundation to that education. I also believe that the time is coming when the place of the evangelist will be such an exalted one in the church that there will be a special training arranged for him in the seminary. Why not believe that God has called one to do this special work of soul-saving in connection with the church, and deliberately aim to perfect yourself for

this vocation? Our seminary teachers are coming to see its importance as they have not previously realized it.[1]

Then in addition to this (and he may be engaged in actual work all through his course actually trying to win people to Jesus) I would advise that every evangelist take a two years' course in business training. Money could not repay me for the value of what I had. Let him take this while preaching evenings. I know a man who is in business who is preaching every week. This is actually needed in the mental development of the man who would lead men to Christ. Dr. J. M. English, of Newton Theological Institution, was accustomed to say to the students in his classes, many times during the year, words like these: "I suppose when you boys leave the seminary that you will settle down as pastors of some little churches at once perfectly satisfied that you are fully prepared to preach the gospel, but I advise each of you to spend two years as a traveling man on the road

[1] Since writing this, Dr. Cornelius Woelfkin, our efficient national evangelistic worker, has been called to the chair of Homiletics in Rochester Theological Seminary. This but proves that the faculty of our theological seminaries are determined to fit our young men to be evangelistic in ministry.

getting into touch with men." I think that Doctor English realized the power of business experience in fitting a man to win men.

To corroborate this statement let me mention the fact that an evangelist whom I know held meetings in an Eastern town and at the end of a week had to leave for another engagement. He had been away but a few days when he received a request to return. This request was in the form of a petition, which was signed by a hundred men. Some of the men told the pastor that the evangelist seemed to understand them and they were very anxious to have him return. Those men said, "Why, that man seems to know just how we feel and is evidently trying hard to help us." A business training is invaluable to the man who would help men into the kingdom.

I must also add that while it has been universally accepted to be the fact that the evangelist was the man who did not study compared to the pastor, yet there is no reason for such a state of affairs to exist. The evangelist who works with churches, and holds about two meetings a day, has really more time to study than the average city pastor who is busy about multitudinous matters that never bother the evangelist

who has his mornings every day in which to read and write. God knows I have been a busy man the past few years and many demands are made upon my time, but I am ashamed of myself if a Saturday night comes without some studying being done, a book or two read, and at least one address or sermon written. I cannot tolerate the thought that the evangelist honors his profession when he never gets beyond a few stock sermons and is satisfied to be the same mentally that he was years or even a year ago. The evangelistic field offers unexcelled opportunities for the development of the keenest intellect, the display of the broadest sympathies, and for growth in the highest Christian culture. If we do not constantly use our minds and souls in study of new phases of truth, we will become weakened and incapable because of inactivity. Elizabeth Stuart Phelps truly says, "You are disqualified from apprehending truth by means of powers which you have atrophied by disuse." We simply must read and work at our desk every day or die mentally. And we are never to stop this mind culture while we are alive. While it is true that at about forty years of age the muscles of the body begin to lose their

power to respond to exercise and training, the brain in a normal condition continues to be capable of development up to the end of life, so that there is no excuse for laziness in the study.

While it is probably true that men can be saved from " slumdum," and begin instantly to exhort those about them to leave their sins and accept Christ, with considerable success, yet this gives us no reason to believe that the ranks of evangelists can be filled with poorly trained minds that have no mental balance. No, no. The art of soul-saving is too important to place in the hands of those who are not willing to put hard work into the study of how they can be more efficient in meeting the problems which mentally confront the thousands of inquirers with whom they are to deal. I believe that many an honest intellectual doubter has been turned away from Christ by the uncharitable and unwise treatment which he has received at the hands of an enthusiastic, perhaps godly, but ignorant evangelist.

May we ever remember that as evangelists we occupy an important place in the work of the church and we must seek to perfect our minds for this great service.

V. His Spirit. It does not take long for the people, and especially the pastor, to size up the evangelist. He might as well know at the outset that from the moment he steps off the train to the time he leaves he is being carefully studied. No matter how well he has written or what others say, they will now watch him. If he demands a valet to carry his grip, and a carriage in which to ride the six blocks, and at once assumes the kingly, dictatorial air, expecting numerous attendants to run hither and yonder at his bidding, and everywhere assumes first place, there will always be a large "BUT" after his name.

Every evangelist ought to be conspicuously filled with the practical fruits of the Holy Spirit, which are "love, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control." He needs ability as we have previously mentioned, but it ought to be strongly coupled to amiability. The one is weak without the other. In fact men of amiability and weak in ability can oftentimes do more than the one of great ability and little amiability. We know there are legitimate demands for an evangelist to make, and he need not be styled cranky always if he feels he must have a

comfortable room, well ventilated, and good food where he is to be entertained, etc., but with every expressed desire let him intensify its power to get what he needs by adding to it a spirit of pleasantness and humility.

But I fear many fail exactly here. Many good sermons and much excellent work have been entirely spoiled sometimes by the spirit in which they were executed. I hear so much about the nonsensical crankyisms of evangelists that some of it is probably true. Some men stalk into town with a bravado that kills them almost instantly. The committee with which they have to deal are wondering how God can use such men. Let each evangelist study how he can fit into the condition which he meets and generally he can have all the comforts he needs. I am obliged to write, however, that it is not always the fault of the evangelist. He has been treated shabbily more than once. People have hardly realized just what entertainment he ought to have. But a sweet spirit will greatly remove the possibility of such treatment being duplicated. Generally speaking, the man with the right spirit will win his way everywhere.

VI. His Personal Appearance. Does

the religion of Jesus Christ have anything to do with the collars, neckties, and clothes a man wears? It certainly does, in my way of thinking, anyway. I am well aware of the warning that Paul gives the women concerning spending too much time dressing the hair and arranging the toilet, but he wrote nothing along this line to the men. Why was it? Did he think that he would need actually to inspire them to be more careful about their outward appearance? Religion and slovenly appearance are not synonymous, and this is especially true of the man who is to represent this religion publicly. Uncle Boston, in his "Spicy Breezes," tells of a backwoods preacher who appeared in the pulpit with no coat, or shoes, or even stockings on; but we are not to conclude that because that man might possibly get to heaven and dress in that fashion, the evangelist should not be careful about his looks. A dirty shirt, spotted vest and coat, and baggy trousers are no credit to the one who professes to follow Jesus. Cleanliness and scrupulous care of personal appearance will do much toward helping the evangelist to win people to the truth of his messages.

What! you say, would you cater to the

worldliness of this age in order to preach effectively? I would hardly say yes, and yet in a legitimate way I would. The evangelist who dresses as he should will be far less conspicuous than if he did not. He will not draw as much attention to his own person by being scrupulously careful of his clothes as he would if he were exceedingly careless. He need not be dudish and yet be in style, and especially clean and neat. If I must err, let it be on the side of dressing too well rather than on the other. I recall seeing a prominent evangelist who is known the world over, in a large church in the West. He is a large man. His trousers had been worn for months and months with no pressing; they were simply pictures of great meal bags, out of shape and dirty, and his whole personal appearance as he stood before me caused me to remark that his wife ought to have taken him and given him a good lecture. I think she would if she could, but he had evidently been away from home for a long time. As he walked up and down that platform, clothes dirty and out of shape, I confess it grated on me terribly and the beauty of his message was lost in the ugliness of his appearance.

God help every evangelist to be clean in secret, clean in home, at his desk, everywhere, and especially in the pulpit.

VII. His Manners and Mannerisms. Possibly some of us have more mannerisms than manners. Mannerisms do not necessarily reveal lack of character, but generally speaking, lack of manners means lack of real refinement, of character, or sheer ignorance. All manners and no man will, however, kill the work of a preacher, and just as truly all mannerisms and no manners will defeat the purpose of the ministry. Jesus Christ was never the author of anything short of the best manners. He studied the customs of the times and everywhere he went sought to be courteous and kind. The entrance of the Christ-life into a man does not tend to make him uncouth. If our regeneration does not make us refined and gentlemanly, then we had better be born again. The incoming of the Holy Spirit into us causes royal blood to flow through the arteries of our spiritual natures. We are children of a King, and our manners should be those of a cultured royal family. True manners are the opposite of the dude, and the fop with his one eyeglass. Hare said, "The Christian is God

ALMIGHTY'S GENTLEMAN." This ought to be evident in the evangelist. He ought to stand before his hearers every day first and foremost as a Christian gentleman.

Yes, brethren in the evangelistic field, gentlemanly courtesy is absolutely necessary to the success of the man who preaches the gospel. Gems seldom reveal their true beauty in the natural state. They need to be polished. Diamonds in the rough are not those we wish to wear. While the evangelist may be used of God notwithstanding his lack of manners, I am positive that he could be used more if he were polished. There is no excuse for coarseness in the pulpit. I care not where he may be preaching, even to the most ignorant and unrefined, he never gains anything by acting before them as if he were not a true gentleman.

Nearly every preacher is guilty of more or less mannerism. One man will stand with both hands in his pockets, another will constantly run his fingers through his hair, another will continually rise on his toes, another will all the time twist his chain or a button, another will lie down on the pulpit about every five minutes, another will swing his arms and legs as if he were actu-

ally performing at a circus. These mannerisms are hindrances, and if you will examine yourself you will note that when you have the least to say the more you rant and tear around. We need not be slaves, and yet it is wise to have a good wife critic before us all the time.

VIII. His Attitude Toward Pastors and Churches. Personally I have not any sympathy whatever with the evangelist who belittles the work of the pastor or the church. He is not to make light of their attainments or to expose their weaknesses. It is not his business to lambast them right and left by harsh statements. If he is a true evangelist, he is there to help them.

It is emphatically true that the results brought about by the work of the evangelist are very largely due to the faithful work of pastors and their churches. There may be some exceptions, but without doubt the great body of pastors are devoted men who are working wisely toward soul-salvation and culture. Some people seem to think that the only work on earth is evangelism of the spasmodic type, and the pastor who does not have continuous baptisms is doing absolutely nothing. Surely we must not excuse any pastor for lack of evangelistic

zeal, but we ought to appreciate his faithful ministrations, even if they seem to be those of training and building up the flock.

I once had a pastor who, while not strong in evangelism, was strong in a teaching ministry. He is an able man, excellent preacher, hard worker in every way, and God has blessed his ministry. Several young people have gone from his churches to the missionary fields of the world. How unwise for one to overlook the place of this man in the ministry even if his church is not in a continual state of revival.

Then again the evangelist who comes to hold meetings with a pastor and after seeing many people yield to Christ, declares that this is his work and that the pastor has done nothing toward it, is either crazy or insanely egotistical. He certainly is not reasonable. You cannot always measure a pastor's service by actual baptisms. Personally where I have labored with churches I have recognized that many people had been brought to a place of conviction and almost decision under the preaching of the pastor. My work under God was simply to help them over the line of decision, and the greater part of the work had been done before I arrived.

We need a definition of salvation right here. Read carefully. The evangelist goes to a church. Fifty people give evidence of genuine conversion. Can we say fifty people are "saved"? In one sense, yes. But it is better, in my judgment, to say "they have begun to be saved." God did not use the evangelist to do all of it. Much had been done before he arrived and the greater part of their salvation is yet to come.

Salvation implies more than simply starting in the Christian life. Salvation is a large term. If some of us were to die on the day of conversion we would have a very meager salvation to experience. Let the evangelist remember that God has used multitudinous agents in bringing about the conversion of the individual, too many to mention, but the pastor has in many instances been a large factor; and let him also remember that while he had the privilege of getting the one started right in confessing Christ, yet the great work is now in the hands of the pastor. Under his ministry the new-born soul is to grow into that salvation which is to increase all through eternity. Let the evangelist realize that under favorable conditions his work was

easy and that the hard work of caring for the converts, helping in discouragement, and developing into a strong Christian life is under God largely to be accomplished through the pastor. Sometimes the reaping after the evangelist goes is far more difficult than work done while the evangelist was there. I think that we as evangelistic workers need to realize this. It will keep us from getting "swelled heads," and it will greatly aid us in our ministry.

Let me add, however, that it is true that many times in large union meetings there are people converted who have not been to church for years. They have been drawn to the meetings by some unique attraction of the evangelist or his helpers. Their conversion cannot be attributed to others than the evangelists and his workers. We certainly ought to recognize that God is using some men of peculiar personality and power to accomplish this blessed result. No pastor has been used recently in preparing that soul for conversion. Yet it is probably true that faithful work had been done even with this person at some time previous to the coming of the evangelist. My point in this is simply that the evangelist always needs to keep in mind that Paul

may plant, Apollos may water, but it is God who does the work. The evangelist is but one of many used to accomplish the salvation of a soul.

Not for one moment would I minimize the work of the evangelist, nor excuse the indifference of any pastor to soul-saving effort. Let each one recognize God's use of the other. It is also very important that the evangelist should earnestly purpose to have God use him to do a work which would be satisfactory to himself if he were to remain as pastor and be leader in training and caring for those who profess conversion. There will be no temptation to do a superficial work then, for if he is to live with the people, its real value will soon be evident. He should reason this way: "Now this is not simply for a few days, but for all time, and I must be faithful and thorough in all my work, just as if I were the pastor of this church."

The evangelist's attitude toward the CHURCH-MEMBERS should be also appreciative, and that of a helper. He is not to be looked upon as a critic, as a man who is an infallible judge and is prepared to haul every church-member over the coals distributing to each his just deserts in the form

of a dose of bitter sarcasm, or harsh denunciations. I know that many men seem to think that this is what God has sent them to do, but I boldly differ with them, and believe I speak the truth when I say that they will have to overcome this attitude before they can be of much real help to the church. People are seldom assisted into a higher life for Christ by such men. They antagonize and repel, and while they may get a few people to squirm and acknowledge their shortcomings, they would have done far more toward true Christian growth if they had approached the members in a different way.

We know that few church-members are living up to their privileges, that there is much worldliness in the ranks of the church, that hypocrisy is sometimes evident, that it is most difficult to find efficient personal workers, but we cannot win them by irony, ridicule, and stinging remarks. I am SURE of it. They may fall into line under the lash of an evangelist's words, but in large numbers there has not been real heart response. There is a much better way. I have seen it work in scores of instances. First. Let the evangelist stand before his hearers as a brother church-

member, sympathizing with them in their perplexities and difficulties. Secondly. Let him impress them with the fact that he is simply going to try to help them into a more useful life in Christ. Thirdly. Let his remarks be kind and gentlemanly, even if rebuke may seem at times necessary. Fourthly. Let him pray mightily that God may use him to show the church-members their *opportunity* in the Christian life and in service for others. Fifthly. Let him patiently plead with them to yield to the promptings of the Spirit. I am confident that there are few church-members who will not try hard to rise to the place that God has for them, under the persuasive power of such a ministry.

IX. His Generalship. The evangelist is a recognized leader in evangelistic services. He is more than an ordinary worker. He ought to be a master in his business. To be an efficient evangelist, either in large or small meetings, demands an ability which we can truthfully style generalship. While the pastors whom he works with may be men of executive ability, and the lay workers of both sexes who are helping him may also be very capable, yet it is wise to have a leader who is at the head of the whole

campaign. We believe the Holy Spirit can fit a man through study and experience to wisely lead in this great work.

It is certainly no insignificant affair. Not every man can manage an evangelistic meeting. It needs a trained man. He must be a man of large vision. He must see much that others do not. He has a goal to reach, a point to gain, a battle to win. He is praying for guidance. No other person feels the responsibility as he does. He must plan to use his workers in the best way. He is to make charges, flank movements, and use every tactic known in the science of soul-winning to achieve the end sought. Such work cannot be entered into carelessly and success be assured. God has generals in the business and the church may well trust them. Every evangelist ought to aim to be the best and most efficient general that God can make him. He need not be egotistical. Every efficient pastor is a general in the same sense. The ambitious pastor and the ambitious evangelist may legitimately aim to be masters in the business that God has called them to do, without feeling condemned because they think some one might say, "They think they know it all." God has a special place for

the man who will earnestly seek to become a master of the work God has for him to do.

Evangelists are many, but evangelistic generals are few. Too many are satisfied to be itinerant exhorters with a few old sermons to peddle out. There are some men in this field, however, who are filled with a passion to be experts in the science of Holy Spirit gospel evangelism. From every corner of the field they are making observations and from their comprehensive knowledge are able to go forth as leaders to do his will in a masterly way. Years of training under the tuition of God's Spirit is fitting them for greater service than ever. God help every man to be his *best,* is my prayer.

X. Postlude. The meetings are closing. The last night comes. There has been unbounded enthusiasm. Religion has been at white heat. There has been some emotional excitement, for it is impossible to get along without it. The evangelist is going. Converts have very naturally been drawn to him. This is always true more or less with the successful evangelist. Sometimes comparisons unfavorable to the pastor will be made. The question very

naturally arises as to what tune the evangelist ought to play as he leaves. What is the dominant note in his postlude? Is it the personal pronoun? Or is it Jesus, his church, the pastor, others? The spirit, the greatness of the man, will be manifested here. It seems to me that a duty faces him at this point and one that he ought not to shirk. He ought to be magnanimous enough to recognize some facts and after he has given his counsel to the converts and to the church publicly state them as follows:

1. Express appreciation of the service rendered by every one who has contributed to the success of the meetings. The pastor, the singers, the ushers, the personal workers, the shut-ins at home who have been constantly in prayer.

2. Give the glory to God for the success of the meetings (1 Cor. 1 : 31).

3. Emphasize the thought that many have aided in bringing about the conversion of those who have yielded to Christ. These confessions of Christ by new voices are but the harvest of many years of work done by others and helped to blessed fruition through his ministry.

4. Take time to state that all ought to

appreciate the pastor who toils faithfully week in and week out. Perhaps they might not think so much of the evangelist if he stayed all the time and they heard him every Sunday. Honor the pastor before the people.

5. Then in case the meetings have not been so successful as hoped, the evangelist has an opportunity to be very charitable. He should not lay the entire blame on the church-members. I have heard of men who when they had successful meetings seemed to take all the glory to themselves; but if there were any failures in the meetings, then that blame was entirely on the members of the churches. This is not fair.

6. In addition to this, the evangelist needs to be careful as to what he says when he gets away from the field. He also needs to think sensibly about his work there and not be puffed up. So many people have "patted him on the back," so to speak, that he is tempted to think as I have heard some men say, "Well, if I were pastor of that church, you would see that building filled with people every Sunday." Allowing for the fact that in some cases the evangelist might do better work than the pastors in some churches, yet I

am a little afraid that if most evangelists exchanged places with pastors, they would find in nine cases out of ten that they could not do so well.

During these many years of experience in working with pastors who were faithfully toiling on for the Master, I have seldom been tempted even to think in this way, but rather have sympathized with them as they have confided their problems and difficulties to me, and I have left them wondering if I could do half as well as they.

XI. The Pastor's Postlude. May I have just a few words with the pastor who is to remain after the evangelist? He can greatly help, if he reasons fairly about results and does not criticize harshly unless he is forced to. He needs to put himself in the place of the evangelist and appreciate how he would have done had he been the leader. A failure to do this has caused many an evangelist to suffer needlessly at the hands of a pastor.

1. The pastor ought to believe in the conversion of the boys and girls, surely those over ten years of age.

2. He ought to know that there will be many who do not realize just what they are doing, and that there are others, converts

of all ages, who are weak, mystified, yet anxious to trust Christ and live aright.

3. He ought not to expect too much. He cannot think that all who confess Christ are truly converted. Nor can he expect that every convert will exhibit abundant and perfect fruits at once.

4. Recognizing the unsettled condition of many and the weakness and need of all, he should gather the converts, both young and old, into classes for study—one in the afternoon for boys and girls, and one every prayer-meeting night for adults. If this is done and sympathetic help is extended to all, he will not need to criticize the work of the evangelist so much.

5. He ought not to blame the evangelist if some converts do fall back into the ways of sin. I have never held meetings anywhere but what this has occurred. It would probably be true if the pastor had conducted the meetings himself.

In closing this chapter I can do no better than to refer to what Dr. George E. Horr, of Newton Theological Institution, wrote in a recent (1906) letter to the "Standard" of the new appreciation of evangelists:

> Probably the net result of this winter's work in the number of additions to our churches will

be larger than for several years. There appears to be a general interest throughout our churches. Many of them have had the help of evangelists, and without exception the result appears to be happy. No matter what one's theory of what ought to be, a church under the best pastoral leadership sometimes reaches a situation in which a new voice, a new personality and an appeal from a new point of view may do for it what the tossing of a lighted match into the grate does for the smoking and smoldering fire. The tiny flame causes the whole mass to burst into flame. Throughout New England there is a distinct reaction in favor of a more generous recognition of the place of the evangelist in the economy of the kingdom. A few years ago we were inclined to judge the whole tree by the gnarled and worm-eaten specimens.

Brethren, may we not positively assert that there is a large place in the world for the God-ordained, well-balanced, spiritually minded, sympathetic, and cultured gospel evangelist? While there is little room, if any, for the sentimental sensationalist, the empty emotionalist, the abnormal alarmist, or the illiterate illusionist, the field is wide open for men of piety and power, of sense and soul, of work and worth, of truth and tact, and of life and love. Shall it not be the aim of every one of us in the service to reach the topmost round of character and

efficiency, and may we not confidently expect the assistance of every Christian in prayer, kindly criticism, advice, and love?

IV

The Ideal Message

WE have considered the ideal evangelist, so that this chapter can appropriately be given to thoughts concerning his message. While this is written with the evangelist especially in mind, it also pertains to the evangelistic pastor.

I. The Source of the Message. The foundation thoughts which inspire all evangelistic effort are about God and man. They are the main factors in the case. God the Creator and man his creature. God has a will for that creature. He wants it made known. He has established communication. He has a message to deliver. The evangelistic worker is his messenger.

What a heart-breaking condition it would be if God had not planned some way by which the desires of his heart could be expressed to man. The fact that he has a message, and knows how to deliver it to us,

is the corner-stone of all evangelism, and the whole world needs to realize this.

If in some way the hearers at an evangelistic service could be impressed with the fact that this enthusiasm, this singing, this work by church-members, this coming of an evangelist, is all because there is a God and he has sent some message to each person, a great victory would be achieved at the very outset. What solemnity ought to characterize the attitude of preacher and hearer as the consciousness of this wonderful truth settles upon them. Holding meetings where the message of God to men is to be delivered is no trifling matter. Its seriousness should be fully realized by pulpit and pew. How humbly, reverently, prayerfully, the messenger should deliver his message and how thoughtfully and carefully the hearer should listen.

In all of my evangelistic meetings, at a very quiet moment, just before the sermon, I like to ask the people in the congregation to bow and seriously to think of this momentous fact, while the pastor prays most earnestly that hearers and message may come into close contact. I recall how a talented pastor in a large city church in the West prayed in power before each of

my sermons. When I began to preach, all were conscious that God wanted to say something through his messenger. It seems to me that a condition like this is indispensable to real work for souls.

II. The Message Should be Fitted to the Hearers. The character of the message will depend largely upon the known condition of the hearers. The evangelist should have some knowledge of the general spiritual condition of his hearers before he delivers his message. A failure to understand the heart condition of those who are before him will greatly hinder the possibility of God's using him to help them, as he will deliver needless messages.

If it is true that God has a message for man, then he will prepare the hearts of the hearers to receive that message. I feel sure that while local conditions differ much and some people are more hardened than others, yet in every community, without one exception, there are some hearers ready for the message of evangelism. They need no thunderings from Sinai, no hell-fire preaching to prepare them; they already feel the awfulness of sin, they do not want any life but the right life. All they need is help; they are truly waiting for a message

of helpfulness, and they will instantly receive it when it comes. These hearts have been prepared. The grain is ripe. It will topple over the moment the sickle of helpful truth is put in. In recent years I have never held meetings with a church, or even in a wicked, churchless town, without being happily conscious of this fact. I have looked into strange faces at the first meeting, but always with the assurance that the Holy Spirit had under previous preaching, or in direct answer to prayer, or in some way known only to himself, made some ready for my message, and I have not been disappointed.

In Acts 18 : 10 we read that Paul was advised to stay and preach because there were many people for God in that city. The Spirit had prepared the eunuch for his message. One can easily see how an appreciation of this fact affects the message. If the evangelist has an idea that all who are before him are hardened sinners, that there are no very responsive ones, he will not preach the same as he would if he saw in his audience many susceptible ones who were struggling with perplexities and yet were longing for light. We must not think that all are viciously wicked.

We need to study the cause of apparent indifference also. There are some who have never desired any life but the one God would have them lead; and even those who are wicked have hearts that can be touched. I remember a visit to a churchless town in Wisconsin some years ago. There were about eighty people present at the first meeting in the chapel car. We were told that there was but one Christian in the whole community, and he was a man sixty-five years of age. I believed, however, that there were some who truly wanted to be, and preached to help them. About three nights after, I gave an invitation to those who really wanted to be true Christians to stand. A number of young people arose. Among them was a young woman some twenty-two years of age, whose face revealed considerable character. After a little prayer-service together she came to me and told me she had yielded to Christ the best she knew how. I asked her, "Has there ever been a time when you did not want to be just what God wanted you to be?" She answered, "No." Her eyes filled with tears as I said, "I thought so." Yet she came from a home where there were no Christians. How had God pre-

pared her? I do not know. I am positive, nevertheless, that she was prepared. I baptized her, with twelve others, a short time after that.

Because of a deep conviction that there are many like this young lady and that there are others not very far from the kingdom in every congregation, the following has been my plan of preaching:

Begin with a message of helpfulness, endeavoring to show troubled and anxious ones just what to do to be happily saved in Jesus. When the opportune time comes, give an invitation and the responsive ones will yield and confess Christ. Their confessions will assist in arousing and convicting the indifferent, and soon *they* will be yielding. By this time you are in a glorious meeting almost before you know it, and by continuing pointed, frank, and helpful messages the wicked ones will be convicted and some of them will yield. This has been my experience over and over again.

And may I add that with this method two results are apparent. Those who were not Christians have yielded to Christ, and church-members have been aroused to renewed consecration and activity. The evangelist has not told the Christians (so that

those unconverted could hear him) that they were good for nothing and a discredit to Christ and his church. Tell me how lashing Christians prepares the hearts of the unconverted to yield to Christ. I wonder if it would make me feel like being a Christian if I constantly heard from the lips of the evangelist (in harsh and extreme statements) that about all of the church-members were frauds and failures. I rather think not. In my judgment it is far better to do as I have outlined, and then, with special messages to Christians, under the influence of the ever-increasing power of the meetings, seek to inspire both at once.

III. Some Characteristics of the Message. 1. *It is a Positive Message.* The messenger ought to be fully assured of the source of his message at the outset. There must be no uncertain sound about it. No courier of mankind, of earthly potentate, ever had so much reason to believe in his message as does the one who heralds the evangel. He is sure he has something to say, and he may be assured that what he has is the truth and that man needs it. Therefore its deliverance is with power and invariably secures a hearing.

No prophet ever stood before his hearers,

no angel ever spoke to men, no statesman ever enunciated truth to his countrymen with more assurance of a definite message to deliver, than the servant of the Lord who is privileged to bear the glad tidings of the gospel to the lost of earth. He is to leave his doubts at home. His critical study about questionable points of doctrine should be in the study and never in the pulpit. Let him stand before his congregation with his whole being aglow with the truthfulness of his message. There should be no question marks. If one has doubts, then do not preach on those themes. The people must not see any wavering. The preacher must not act as if he were on thin ice, but on solid rock. Paul said, "*I know* HIM." We may know him and his truth, and we may take our place before the unsaved with conscientious convictions backing every word we utter. Woe be to that evangelist who does not preach what he honestly believes. Some one has said, "He who does not begin by preaching what he believes will end by believing what he preaches." The consciousness of insincerity will gradually wear away and the preacher will be delivering messages concerning unrealities as if they were real. Personally

I cannot bring myself to preach that which is not a part of my own positive conviction. If I did, I am very sure the audience would detect it. We need constantly to pray that God may keep us positively assured of his truth.

The evangelistic message need not be dogmatic nor conceited, but it should pour forth from a heart that has the calm, intelligent assurance of its mighty truth. The world does not need questions and mysteries. It ought to have facts. The message should be so filled with confidence, humble and yet positive assertion, that all hearers would feel like accepting it because of its evident truthfulness. God forbid that it should be characterized by a dreamy indefiniteness, or be so flimsy or ethereal that it would have no positive value to its hearers. We as evangelistic workers may state that after questions and doubts have filled the air, and destructive and constructive criticism has shaken the theological skeleton most thoroughly, and modern research has shed its wonderful light upon every page of the best book in the world, and illuminated the person and character of our Lord so that facts are before us as never before, we have more reason than

ever to stand before our hearers on a solid footing with not one foundation-stone out of place and give to this needy, mystified, struggling, sinful world the sincere message of a kind, loving, yet positive gospel truth. We too may *know* and therefore speak.

2. *It is a Bible Message.* The Christian world recognizes the Bible as the book that contains the revealed will of God to men, and therefore the foundation of all evangelistic messages which are to be delivered in this age. While it is true that the Holy Spirit lends some distinctive coloring to the truth, even while the messenger is speaking, yet the word of God is the basis of his message. What the world needs is this Bible. The evangelist's mind should be saturated with it. It may not always be given in exact language, yet we do well if the Scripture as it is were in the message constantly. There is life in a word from God when man's word may be dead. "It is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It quickens. It is food for the hungry traveler on the journey of life.

It is a light in a dark place. We fail if we substitute anything for it.

I am not now referring to a schoolboy, stereotyped quoting from the Bible, but rather to its place in the structure of the message. God's truth must underlie our sermons, and the people ought easily to perceive that it does. Human sentiment and foolish stories can never take the place of God's word. Some noble men believe that the coming preaching is to be expositional, but I have never been able to use this kind very much in messages to the unconverted. It has not appealed to me as attractive enough to the average person who is not a Christian. I have used it in afternoon meetings with Christians. There is, however, an attractive expository message which has wonderful power. Happy is that man whom God uses to deliver it. The world is instantly impressed that it is from God and we cannot give it too large a place in twentieth-century evangelism.

3. *It is a Holy Spirit Message.* The message is not effectual unless indited by the Holy Spirit. We do well to honor him. We are not to argue as to what the baptism of the Spirit is, nor how obtained, but it is

certain that the Spirit of God can so fill a man's being and message that it will be powerful to convict, help, and save men.

We must remember that there is a goal to reach, an object to aim for. It is not enough simply to deliver a truthful message. We want it to be effective, actually to accomplish something, to move people heavenward. We want it to do something. How many preachers have been conscious of an utter helplessness, even with a logical, convincing utterance at their tongue's end? Winning personality, argument, influence, logic, and magnetism are good, but they fail to do the work. There must be the presence of the Holy Spirit or we will not succeed. As the years go by I am more and more impressed that there is danger of relying too much on attractiveness, logic, and magnetism. These do not do the work, although God uses all. I am convinced that conviction of sin in relation to Jesus and conviction of him as a Saviour comes by a flash of the Holy Spirit. Therefore how important that when we are preaching, his power is sending the truth home to needy hearts. And how blessed is the thought that no messenger need be without his power. If there is a genuine heart, a con-

secrated soul, back of the message, then his presence is had for the asking and for the trusting.

4. *It is a Loyal Message.* It will be sane as it is loyal to the revealed truth of God. It will not over-estimate a single phase of truth, but endeavor to bring a message to the people which is based upon a comprehensive knowledge of Scripture. If it is biblical and spiritual, then it will have many characteristics quite universally recognized by all adherents of an evangelical faith. It will be loyal to the fundamental truths of this faith. Let me emphasize two important ones.

(1) It will be a message concerning *sin.* It will endeavor in a bold yet kind way to set forth God's thoughts regarding the awfulness, the ruinous nature of sin, and its dreadful consequences on the earth and through eternity. This message will not cover up or excuse or polish sin in the least.

It will also place before men what God has revealed concerning the punishment of sin, both for time and eternity. We ought not to exclude this fact. We may wish we could, but we cannot and be loyal to God's truth. Sin and its consequences are without doubt the most terrible facts

of the moral world, and the consideration of them is needed in this message.

Not long ago there appeared an editorial in the Chicago "Inter-Ocean," under the title of "The Preaching that Moves," as follows:

To those who look upon men as they really are, it is simply astounding that so many preachers should act as if the hope of reward alone could be efficient to move mankind to leave sin and follow righteousness. In every other relation of human life every man is confronted with the alternative: Do right, or do wrong and be punished. The pressure of fear as well as hope is continually upon him. He knows he may conceal his wrong-doing from the eye of man, but he is constantly fearing the discovery and punishment. Then he goes to church, and in nine cases out of ten, the preacher while insisting that he can hide nothing from the eye of God, says nothing to arouse him to fear.

If he turns from religion to science, he finds that science is more positive of the certainty of punishment than of reward. Science cannot, for example, assure him of a long life, even though he scrupulously obey hygienic laws. But it can assure him of a speedy death if he violates those laws.

Precisely because the consequence of sin in punishment can be foretold more positively than the consequences of righteousness in reward, is what makes fear the strongest influence dominat-

ing and directing human conduct. Yet many preachers deliberately abandon the appeal to fear, and wonder why their preaching does not move men. When more preachers recover from the delusion into which so many have fallen, such complaints will diminish. For all human experience proves that the preaching which appeals to fear, fear of punishment, as well as to hope of reward, is the preaching of all the great preachers, is the preaching that moves.

No one can doubt that there is much truth in this editorial, even if it is a sad stigma upon the condition of the human heart. Probably there are some people in this world who could never be moved by any appeal but that of fear. Yet there is a way—a manner of preaching about sin and its inevitable punishment, that accomplishes few results and needlessly antagonizes. Some evangelists preach about it with a *mad* tone in the voice, when there ought to be a *sad* tone. And some preachers act as if they actually exulted in the fact that they had caught a miserable sinner in a trap and could announce to him the nature of his punishment, when their entire manner ought to impress the sinful one that it causes the messenger intense and actual suffering because he is obliged to tell them of their sure doom if they continue

in sin. The preacher ought to live so close to God that he would truly experience something of that which he feels as he perceives the terrible results of sin. I firmly believe that there is a way of presenting this dark truth so that it will not antagonize, but rather make men and women sit before its presentation with intense conviction in their hearts.

However, I am profoundly convinced that the strongest appeal which the preacher can use to arouse people to a consciousness of all that sin and its punishment implies is based on God's love, his compassionate, suffering love as expressed in Jesus Christ. I am forced to believe that more hearts can be brought to a realization of sin through a message of love than through a message of hell. I mean that the preacher who is filled with God's love, who has caught a vision of its beauty and power, can be used by the Holy Spirit to make men feel the awfulness of their sin as it is revealed in the light of God's own love more than he can by picturing the sufferings of hell. It is significant that one writes concerning the great Welsh revival in these words, " The great revival has sprung from a verse of Scripture—Rom. 5 : 8: ' But

God commendeth his love toward us, in that while we were yet sinners, Christ died for us.' God commending or praising his love. That is the fact which has made an apostle of Evan Roberts. And throughout the country the gospel of love is the message of the revival, melting hardest hearts and transforming blackest lives."

I preached on this text in a Wisconsin town. In the audience was a bartender, an American man. When I gave the invitation inviting all who wanted to appreciate God's love to express it, no one moved. Meeting was closed. I was turning out the lights in my car when I heard a step on the platform, and some one opened the door. He was the bartender. He came to me trembling with emotion, and as he took my hand said, " Mr. Rust, I have come back to tell you that I do want to love God, and I am ashamed of my business and wish I could quit it." I kneeled and prayed, as he by my side sobbed over his sins. God's love had broken his heart. He left the business, and his wife and little girl are happy with him in the service of Christ.

I preached on that text in another Western town when the whole congregation in the church seemed melted. Just about every

one present who had not confessed Christ did it that night. A backslider, a skeptic, and several young people arose. One woman who was there for the first time sobbed almost continuously. She came to me after the meeting and said, "I never saw my sin as I see it to-night," and broke down before me. It has certainly been my experience that God's love gives us the basis for the strongest appeal.

I would like incidentally to mention the fact that in the delivering of the message we must not be afraid to awaken the emotions. I have always aimed to stimulate real thinking, to touch the conscience, and to move the will. Possibly I have erred in appealing too much to mere cold reasoning and mental arithmetic, but experience has proven that the heart needs to be warmed, the emotions touched, in order to have the soul responsive and the will changed. Iron is not bent easily unless it is heated. Man seldom sets out in a cold, calculating manner to be what God would have him. There may be a few people who would yield to Christ in this way, but generally speaking, we need to warm the soul before the noblest impulse works. Feelings and emotion have an important function in the mov-

ing of the will. We should recognize it and wisely make use of it.

(2) It will be a message concerning *ethics*. As a basis for this message of ethics we need to emphasize regeneration, repentance, faith in Jesus as Saviour, and particularly as Lord. The one who would be a Christian should be made to realize that Jesus is to be more than his Saviour. He is to be his Lord, his Master, his Ruler, his King. Christ is to lead. I must not dwell on this, but there should be in the message a very clear presentation of the truth that to be a Christian implies leaving Satan and all of his works for Christ and his lordship. There must be a definite aim for a character, for a victorious life in righteousness. The relation of the Holy Spirit to the believer in securing this life should have an important place in the message also.

I am more and more convinced that we need to emphasize Christian ethics in the evangelistic message of to-day. It cannot be complete if our hearers get a conception of salvation to be simply accepting a ticket to heaven after or during a life of willing sinfulness. Jesus never grants a passport to heaven to those who are not willing to leave that which they know is contrary to

his commands on earth. Some people seem to think that all one needs on the gospel train is a ticket, and it matters not how you look or what sort of moral clothes you wear while on the way to glory. They should be reminded that the conductor on this line adds to his command, "Show your tickets," another, which is, "Show yourselves." We need to emphasize the fact that if one accepts a "first-class" ticket, there must be "first-class" conduct to go with it. In fact, the ticket will not be accepted from one who does not have clean hands and a genuine purpose for righteousness.

I am inclined to state that we do not need to dwell on specific details of ethics. Let us emphasize rather the demand of God that the individual have a lofty purpose, a correct goal for life, a determination to be right with God personally and right with men in fear of and the love of God. Christianity is not simply keeping a set of rules, but rather yielding to the ruler, God, then personally trusting and following Christ. Have the hearer understand that God wants HIM first of all, not simply rules kept; and that Christian ethics are but the natural fruit of this union. Let the individual be sure that his heart purpose is

fitted into God's plan for him, and then let him conscientiously frame the details of his own statutes under the illumination of the words and spirit of Jesus Christ.

But this is not a new message. Perhaps it may have been forgotten at intervals in time, yet the gospel message of regeneration has always been one of ethics. I hardly believe there are any great evangelists in our world to-day who are preaching a gospel devoid of regenerating ethical power. I do not see how it is possible.

5. *It is a Gospel Message.* We may feel sure that the essential message of twentieth-century evangelism is the gospel. Not hell-fire, but heart-fire, the expression of the heart of God; not sadness, but glad tidings; not condemnation, but deliverance; not eternal woe, but salvation.

The old English preachers were called gospelers, *i. e.,* those who dispensed the gospel. What higher privilege could come to man than to be asked to disseminate the best news that this old world has ever heard. Notwithstanding the success that attended the preaching of Finney and Edwards when hell seemed to be the central theme, and while I feel exceedingly insignificant when placed by the side of them, I cannot be-

lieve that the essential message of the evangelism for to-day can be anything else than the gospel of Jesus Christ as it represents deliverance and salvation. Deliverance is the heart of the message.

We hear much about a new evangelism and a new message, but I cannot see why we need it. It seems to me that the message of the evangel always was and always will be only the gospel. Nothing is better. Nothing is more suited to man's needs. To be sure there may be a demand for new methods, as men must be appealed to somewhat differently in each succeeding age, but the gospel has always been a rational appeal in all ages since the death of Jesus. Men are sinning, are lost, are as much in need of a regeneration as ever, and where can we find a better message than the gospel of deliverance through Jesus Christ. God does not change. His heart through Old Testament times was love, as it is to-day. Dr. Campbell Morgan says, "I cannot find an instance of God's anger in the Old Testament that was not based on love." Personally, I cannot conceive of a true God who could be a tyrant in one age and a father, kind and loving, in another age. The gospel is but a revelation of the great

heart of God. We need not put the emphasis on old or new; it is simply gospel.

I have read many books on this theme, including Drummond's "New Evangelism," and those by authors who are at the other pole of thought. Each writer can learn much from the other, and we must be careful about extremes. The gospel in its purity and dignity is the message for all time. A prominent city pastor in the West with whom I was conducting meetings, said to me one day, "Rust, you are filled with the 'new thought.'" I answered, "If announcing to a sin-cursed world the blessed fact of God's love and of deliverance of sin through Jesus Christ is new, then I confess that I am in the swim of the new thought, but I did not know it. I thought it was the only way to preach the gospel."

I have heard of a deacon who exultantly declared after listening to a sermon on man's meanness and the eternal punishment that must inevitably follow, "That was a good gospel sermon. I like the old-fashioned gospel." But I am ready to state that if there was any gospel in that sermon it was that part which revealed the fact of God's forgiveness and love through Jesus. What, you say that I am advocating a

weak, sentimental conception of God, that condones sin and excuses man's weakness? Far be it from me to do this. I have previously said that we need to preach about sin, but remember it is not to hit some one. To strike our hearer a blow between the eyes and make him squirm is not the object of our message. No! No! The bull's-eye of our target is not to send a dart into the soul of man and leave it there quivering as conviction strikes him. Never can this be the goal of the message. I have heard of evangelists who have stated that they aim first to get people mad, and then they can do something. I most emphatically differ with them. The aim ought to be first, last, and always to *help* men. This is the bull's-eye. To be sure, the sinner needs to be convicted, but he should always feel that the preacher is earnestly trying to help him and not to throw something at him which when it strikes will only sting. We all know that the doctor may cut deeply, and cause intense pain, but the patient is conscious that he is endeavoring to help him. That is his purpose. The true messenger is the one who makes his plan (which is to bring a message of helpfulness in the gospel of Jesus to every lost sinner)

plain to the hearers at the outset. Effective preaching does help. One of our chapel-car missionaries in the South was preaching in his car one evening on the power of the gospel. He had a goodly number of people around the car as well as inside who were listening to his words of truth. After the sermon a man on the outside was heard to remark, "Well, that preacher certainly knows how to put the plaster where the pain is." How could one better express the true function of a gospel messenger?

He will preach on sin, but not to get people mad. There is a right and wrong way of preaching to cause conviction. We need to ask God to grant us grace to preach about sin with something of the feeling that existed in the heart of Jesus when he stood near Jerusalem and said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." And do you recall that this was after those words of denunciation addressed to the hypocritical Pharisees? Why can we not, with the heart aching because of the awfulness of sin in the light of God's goodness, tell the sinner of its terrible nature, of the ultimate ruin caused

by it, with a sadness that carries conviction with the message far quicker than any phraseology which was calculated to make him mad?

I remember that my chapel car was sidetracked at one time in a small churchless town in Wisconsin. There were a half-dozen rough young men on the section gang, and because they did not think much of preachers and our car was somewhat in their way when they moved their tools from the tool-house to the hand-car each morning, they determined to bother us by singing vulgar songs and using profane language as they went to their work. Prof. E. A. Spear (my assistant) and I had a hard task to endure it without loudly denouncing them, but we went to our knees and asked God to help us win them to Christ and righteousness. They came to the meetings and for the first two nights disturbed us by talking, throwing peanut-shells, and laughing. However, we soon went to them and grasped their hands. They found we could be friendly, and that we were not fops even if we were Christian gentlemen. The next night they were quiet, and before a week had elapsed they were on the front seats helping us with the singing

and listening attentively to my sermons. God helped me to understand something of their surroundings and temptations. I found that not one of them had a Christian home, they had never attended Sunday-school or church except occasionally, and they had been with rough men since boyhood. What could one expect of them? Would we have been any better if we had been trained as they were? They were soon very close to me personally, and not once did I denounce them for their sins, but rather talked of the God who was righteous, holy, and loving, of the Christ who died for us, of the awfulness of sin before God, of the need of forgiveness, and of the glorious possibilities of salvation. In less than two weeks five of those young men were on their knees with me in my study, and two of them gave good evidence of having begun the Christian life, and all were changed. I might have publicly denounced them, but they would not have been won. I also believe that it is absolutely necessary for the preacher to put himself in men's places if he is to help them. This incident proves that there is a way to preach about sin that carries conviction with it without making the sinner angry.

Before leaving this thought I would like to add that the message of the gospel, if earnestly and intelligently delivered with the unction of the Holy Spirit, is powerful to produce conviction. Without doubt there is a conviction which is related to the law, and we are not to leave this out of our presentation of the truth. In my work I constantly emphasize the perfection of God's law for us, and how it came from a heart of love, and is best for us. That man is a self-condemned sinner as he wilfully breaks that law. We ought not to minimize this phase of the message. The result of this we might style Sinai conviction.

But there is another conviction which comes when one realizes the double sin of rejecting a Saviour who has been provided for the one who transgresses the law. It appears to me that there is no appeal so strong to produce conviction as the one from Calvary. We need to impress upon the sinner that his wilful transgression of God's law was bad enough, but to continue in that sin and intelligently to refuse the forgiveness and pardon of God through Christ is even worse. A faithful, frank, and yet kind presentation of this truth will cause

people to see their sin as never before. I have seen hundreds melt before it. Ah, brethren, the gospel is the central theme of twentieth-century evangelism, and we may rest assured that it is no weak or effeminate message to take to man. Both messenger and hearer may well consider its dignity and power.

6. *It is a Sympathetic Message.* Not for a moment would I belittle the message of a prophet who could stand before the guilty and declare "Thou art the man." While we may recognize the place in this message for rebuke and reproof, and perhaps denunciation, yet I do feel that all should be expressed in sympathy. And there ought to be a sympathetic tone in the voice. "What is the matter?" asked the visitor in alarm, hearing the sound of scolding and recriminations in the next room. "Oh, nothing," was the reply. "The master is only giving a Bible lesson." Evidently this teacher did not have the sympathetic tone in the voice.

Some preachers feel kindly toward their hearers, and yet the voice does not reveal it. It may seem foolish, but I would advise every preacher to take a course in voice culture and learn how to "tone" his words.

But back of this there ought to be a conviction that while some men and women need stern and "straight from the shoulder" messages, yet the majority are calling for sympathetic treatment. It is true perhaps that a stinging sermon may touch a few, but words teeming with love will generally reach many more. We are not to lower the standard to that of pity and excuse; sympathy does not expect this. We are in some way to get into the life of our hearers and feel for them as we see them struggling against all forms of evil tendencies, both without and within. I am confident that we can never help them very much, no matter what our ability may be, if this is not true of us. When I first started out in the work of evangelism I failed right here, and I know it. It is a wonder to me that God ever used my messages at all. I was so blunt, so short-sighted. I am afraid that I acted as if I had something to throw at people's heads. How many times we misjudge the people in our congregations. At times, after talking personally with people, I have been thoroughly ashamed that I ever entertained such thoughts about them.

Our message is not scolding, nor faultfinding, nor cynical sarcasm, I do not care

what conditions we face. We are not to think that it is the business of the evangelist to hunt out every weakness of those before him and put it up on a pedestal so that one and all can see it. We never help people in that way. There is a much better way, namely: If we ascertain that there is one in our congregation who has a special sin, we are not to single him out and speak of that weakness publicly, but rather go to him and talk privately about it. For years I have been convinced that one can be used of God to help almost any soul into the kingdom, provided he approaches him in a sympathetic way. Every worker ought to read Dr. H. C. Mabie's book, "Method in Soul Winning." The incident of Doctor Mabie helping the Irishman is along the line of my own experience. If the evangelist manifests a genuine, frank, and sympathetic interest in the people, he can speak of sin, of weaknesses, of serious lack in character, of anything he feels that God would have him utter, in manly boldness, never lowering the standard of righteousness one iota, and yet possess the almost undivided esteem of his hearers. To speak sympathetically does not imply gush, or nonsense, or the utterance of a man who

dares not speak the truth in its season. If the people trust the motives of a man, they will listen to almost any word he may utter. Sympathy simply means a message of truth spoken in the most effective manner. We need to sympathize with all, but especially with the classes I shall briefly mention.

(1) The skeptical. We are not to rant, and with no heart-feeling for the skeptical who cannot understand the things of the Spirit declare they are without character, and condemn them instantly to eternal doom. Because of training, of a peculiar bent of mind, there are some people who simply cannot perceive the reasonableness of the plan of salvation, and the phraseology of the church mystifies them. If they cannot accept our message, we are not to retort, "Well, believe or be damned." We should kindly deal with them, seeking to ascertain just what the difficulty is. We can quite easily determine whether they are hypocrites or are honest doubters. As I write my mind carries me to a Western town in which I held meetings. A prominent man, who was an avowed skeptic, and who had ridiculed the church, attended nearly every service. People were somewhat surprised at his interest. I became

acquainted with him, and one day called at his office. He was alone and seemed glad to see me. I sat down and told him I had come to ask him just how he felt in his inmost soul about religion, and to try and help him. He thanked me for my interest, and I proceeded to tell him about God and how he was revealed through Christ; how he felt about sin, and wanted to help us out of it and give us all the blessings of life and of heaven. As I continued, he was deeply moved, and I looked him squarely in the eye and said, "My friend, tell me, wouldn't you like to know you had such a God and such a hope as I have?" and his eyes filled with tears as he answered, "Yes, Mr. Rust, I would." I told him he could know, and explained the way, but he was not willing to yield. He continued to attend the meetings, invited me to his home, and his entire attitude changed. Just as the meetings were to close he wrote me that he did not dare come any more, for he was afraid that his emotions would control him, and my personal influence over him would cause him to take a stand that he might not fully mean in the days of quietness after I had gone. The man really thought that he would be a hypocrite if he

yielded when he was under the influence of the meetings and his emotions were aroused. I believed him to be sincere and my sympathy was intense, so I went to his office again and explained to him the function of the emotions in helping the will to move. He saw it and yet would not yield, but he said, "Mr. Rust, I am making progress, and will read what you have asked me to, and hope to see this clearly by and by." We were interrupted and I was obliged to leave town, but I was confident that he was not far from the kingdom, and the sympathetic touch had been blessed of God to bring him there.

(2) Sympathize with the young people. Whatever else we may fail in, we must not fail in winning our young people to an intelligent faith in Christ. The future church depends upon them. Their lives are worth saving. Their souls are of great value. I fear that many preachers and evangelists have not used the correct methods to help them. The young people are not entirely to blame for thinking that the preachers, and especially the evangelists, are people whom they ought to keep away from. The sayings of some workers have not helped these young people to see that the preacher was

their friend. He has too often acted and spoken as if it were his special business to hit the young people just as hard as he could. While what the evangelist has said may have been true of some of our young people, yet it has been false concerning thousands of them. We need to be very careful how we refer to their jollifications and frivolities, as well as how we speak of their weaknesses and sins.

We ought to study them; get near to them; see as they see, and feel as they feel. We must discriminate between fun and deviltry. We are not to believe that the overflowing life and vivacity which oftentimes takes unpleasant forms is necessarily vulgar and wicked. Because a girl enjoys waltz music and has hard work to keep her feet still we must not at once declare that it proves that she is full of evil.

I have also found that many times the young people whom we meet have very imperfect conceptions of what Christianity really is. I remember holding meetings in a town in northern Wisconsin. A young lady music teacher whose deceased mother was a Roman Catholic and whose father was not a Christian came to the services. On the second night I went to her after the

meeting and asked her this question: "Will you please tell me just why it is you are not a Christian?" Her eyes filled with tears as she answered, "I think, Mr. Rust, it is because I haven't understood it." It was very easy for me to lead her to Christ.

I think we must be careful how we present the Saviour, and also the Christian life. Too many pictures of this life have been framed in black. Nothing has been attractive about it. I confess that if I thought of Christian service as many of our young people do I should not want to hurry about beginning it. We do not need to minimize the awfulness of sin, or the place of self-denial and sacrifice in Christianity, and yet God would have us paint the opportunities of salvation in glowing colors.

Experience has proven to me that true sympathy with the young people helps us to win them. A few years ago Prof. E. A. Spear and I were holding meetings in a town in Iowa. We had gone to the school-building to hand out printed invitations to the boys and girls to attend the meetings at the chapel car. As we left the school-building three girls about fifteen years of age went by, and one of them said quite loudly, so that I could easily hear, "I don't

want any religion; my mother has enough for our family." I paid no attention to the remark, and was not surprised to see the three girls in a rear pew at the service that night. They chewed gum, and laughed, and bothered many people near them. This continued for two or three nights. Mr. Spear felt obliged to tie ropes along the back seats, so that when they came in they would be forced to go toward the front; but they were too sharp for him. All they had to do was to remain outside until he took the ropes off to let others have seats, and they then sat in the back pew again, exultant over the fact that they had worsted the young preachers. I determined to get acquainted with them, and said nothing publicly about their actions. They soon became friendly and quiet, were willing to sit near the center, and in about a week or ten days they were about two seats from the front, attentive, and evidently deeply interested. I had a talk with each one, and was pleased to have all three of them arise and say they wanted to be Christians, and come with nine other young people into my study about three nights after. As they were to pass out of the after-meeting, the girl who had spoken so unkindly of her mother and

her religion waited until the others had gone. She came up to me, burst into tears, and said, "O Mr. Rust, will you forgive me for the way I have acted?" God forgave her, I forgave her, and she was happy. I baptized those three girls about two weeks after that. Does one imagine that this result would have been achieved if I had publicly and continuously denounced them?

(3) Sympathize with the business man. If there is one thing needed in this work more than another it is a sane sort of evangelism, which will appeal to the business man of to-day. I have previously said that I believe every preacher ought to have some business training in order that he may be better fitted to touch sympathetically the brother who is immersed in the routine and perplexities of an active business life. There ought to be a constant communication between the study of the preacher (and especially of the evangelist) and the office of the man of affairs. I fear that many times the business man feels that there is a thick wall between the two, instead of an open door.

Then I have often thought that evangelism was particularly weak at this point. The sentimental exhortation of the ordi-

nary evangelist does not appeal in any way to the active, shrewd, and hard-working man of the store and office. This man will go to hear and will listen to the man who he thinks understands his situation, and will talk sense, but he will not waste his time in an attempt to be attentive to a message which very evidently manifests no knowledge of or sympathy with the actual conditions which a business man is in from morning until night. He feels that it is one thing glibly to talk and another to walk humbly as a man should to be a Christian. I was very much impressed by a statement of Doctor Carson, of Brooklyn, concerning a preacher who supplied his pulpit for him one Sunday. He was a scholarly gentleman, and preached both morning and evening. The morning sermon was a brilliant and logical treatise of some profound subject, and the evening sermon was a frank, helpful gospel message. In the congregation was a judge. Doctor Carson called on him the next day and asked him how he liked the sermons of the preacher. He said, "The evening discourse helped me." Doctor Carson expressed surprise, because he thought that this intellectual judge would have preferred the other one,

and he said, "Tell me why you liked the evening sermon better than the one of the morning." He answered, "Well, pastor, the message of the morning was scholarly, masterful in a way; it revealed wide research and hard work, possibly, but for one who is tied up to an office six days in a week in the very midst of the struggles and problems of a business life, and rubbing up against men, the frank, helpful, sympathetic gospel message of the evening was what I needed. It did me good. It is the truth that we men need."

We may rest assured that what this judge thought is true of thousands of men to-day. They are the ones we want to reach. We have not touched them as we ought, and I am convinced that every preacher of evangelism ought to make a special study of their conditions, and then stand before them with a message of real sympathy, full of life, of manhood, of Holy Spirit power. We need to get close to them. We are not to hurl something at them as if they were all thieves and robbers. Let each evangelist put himself into the swing of things. Recognize men's problems and struggles. We ought to know that there are many business men who are convicted of sin, of a need

of Christ, but they have seen so much that they believe to be hypocrisy that they have been blinded as to what true Christianity is; and they also feel that they cannot possibly be what a Christian ought to be, and they will not be hypocrites; therefore they foolishly reason with themselves in their darkness. They have really come to the conclusion that business and religion cannot go together at times, and they had better not try both at any time.

Not many years ago I met a Baptist brother who was in active business, as he was hurrying across the lower floor of a building, and noting a troubled look on his face, I went to him and asked him if he were not bothered about something. He answered, "Yes, Mr. Rust; it is business, business. Competition is keen, and I am afraid of the outcome of a deal and am really worried." I knew how hard he worked to care for his loved ones, and what he said touched me deeply. I grasped his hand with a sympathetic grip and told him to trust his God, be sure he was right, do his best, and leave the rest with him." He thanked me for my words and we parted, but as I left him I was determined that hereafter my ministry should be per-

meated with an unmistakable sympathy for the man who was hustling every day to make both ends meet.

At another time I was holding meetings in a Western town. A young and energetic business man came nightly. One evening, after a sermon on "The True Source of Moral Power," a young lady said to me, "There is a man who needs you." He was this gentleman, and I reached him before he passed out. We had a few words, and then at the close of the meeting I walked up to him as he stood at the outside of the building, and found him ready to talk more. After a few moments' conversation, in which I found him greatly moved, I said, "My friend, will you tell me just what troubles you about this matter of being a Christian? It cannot be because you would be wicked." He said, "No." "It cannot be because you are satisfied to live without Christ and waste your life and die hopelessly?" He said, "No, Mr. Rust." I then looked him in the eye, grasped his hand, and said quietly, "Is it simply because you fear you cannot be what God would have you be?" And his voice trembled as he said, "Yes, Mr. Rust; that is where the trouble is." We had a tender

time together, and before I left him he had said, "I will kneel to-night and ask God to forgive me and I will trust him the best I know how." He did it. The next night he arose to his feet and said so that all could hear it, "I give myself to Christ to-night." He is a strong member of a Baptist church to-day, and recently I received a letter from him, in which he said he was striving to grow in grace every day, and wanted me to help him formulate some plans to make work with the young men of the town successful.

Many more incidents could I relate concerning my experience with business men. I am positive that the coming evangelist is the one who will preach and work along the lines mentioned in these pages. We may be confident that there are many skeptics, hundreds of business men, and thousands of young people who can be won to Jesus Christ by means of an intelligent, sympathetic gospel message, and we must not fail to be sympathetic with every one, no matter what his condition in sin may be.

May I add, in closing this chapter, that there is no place in this world for a bravado evangelism, full of conceit, carnality, coarseness, and human excitement. There

is no place for an evangelism which seeks to get every one mad, which is characterized by a message which lacks sympathy, which makes extreme statements, and which brings to the world a distorted gospel full of hobbyism. We are, however, profoundly convinced that there is a very large place for a cultured evangelism, which has a message replete with sadness as sin's ruinous power and terrible consequences are faithfully depicted, and conspicuously filled with words of sympathy and helpfulness as Jesus Christ and his gospel are held up before men.

V

The Ideal Method

HERE are few Christian workers in this world who would attempt to discount the importance of the work we are considering, but the method of its execution is what disturbs them. If certain methods must accompany all special effort for the unconverted, then there are thousands of sensible pastors and church-members who cannot sanction the

work of the evangelist, and we can hardly blame them. Judging from my personal knowledge of pastors and workers whom I have met, it is my conviction that the great majority of the pastors of evangelical churches of to-day are interested in saving the lost, and they will welcome any sane endeavor to win people to Christ. Assuming the fact that all Christians recognize the place of evangelists and special meetings in the progress of the church and kingdom, I humbly ask my readers to consider with me what the Holy Spirit and experience have taught me concerning *method* in evangelistic services. Please remember that we are now discussing the method of the evangelist only.

I. There is Power in Method. Every business man is aware of this. Many a man with capital, customers, and capability, has been financially ruined because of a lack of method. Sometimes I have thought that there was too much method in railway life as I have seen the red tape in a great "system," and the army of clerks needed to roll it up, but after more thoughtful consideration I have come to the conclusion that it would be disastrous to the entire business of the line if the utility of method were

disregarded. It would mean destruction of property, lawsuits without number—all lost to the company—and a constant tangle in every department if the company did not insist on a most rigid method throughout the "system."

Just as truly as business has been damaged by poor methods or lack of methods, so the work of the church, and especially the service of evangelism, has been seriously hurt by the same. We need to take lessons from the railroad company. Many a message, good in itself and perhaps prompted by sincere motives, has failed to reach the results it deserved to have simply because it was followed by poor methods—methods which antagonized the hearer instead of winning him.

No evangelist or Christian worker of any kind should be indifferent to method. Some, perhaps, are so spiritual as to relegate it to the power of the evil one, but the wise leader will recognize that he must simply exercise great care at this point. Our business is more important than railroading, or any sort of mercantile activity, and we ought to be more scrupulous regarding method than any man. The art of conducting evangelistic meetings successfully de-

mands study of the place and power of method. We must not allow it to take the place of the Holy Spirit, however. We are not to rely on the method, but on God. We are to believe that he is the author of method, and meetings which are conducted in a haphazard, hop-skip-and-jump manner are not necessarily the mind of the Spirit. To be sure, we must not confine God to any one of many man-made methods, but accept the fact that God is a God of order, and there are pretty clearly defined steps toward the salvation of an individual. Let us not depreciate the value of new methods, nor think that certain old-time styles of conducting meetings are indispensable to success in evangelism. Let us with well-balanced minds study to combine common sense, a knowledge of the psychological condition of the people, and the intuitions of the Holy Spirit in forming methods which are commendable to one and all.

II. A Change in Method Justifiable. All will agree with me when I state that the aim of the meetings under the evangelist is to awaken the indifferent and careless in the church to a sense of their duty and to lead the unsaved to Christ. The regular methods employed by the pastor

have not achieved this result. Another method may. A change is justifiable as we seek to reach this glorious end. All men cannot be reached in the same way. Pastor and people are cognizant of this fact, and desire a change; not radical, but legitimate. A new view of truth, a different way of approach, is planned. It is perfectly proper. While I do not believe that we need such a great change as some would have us to think, yet something novel and new is not out of place and is often powerful to reach those whom we are desirous of reaching. To my mind we do not need any particular change from the methods employed by the up-to-date evangelistic pastor, while in some churches there ought to be a very marked change. Nevertheless, any new method which is legitimate and will actually help people into the kingdom is justifiable.

III. Unwise Methods. It may be true that at times we have justly concluded that there was method in the madness of an enthusiastic evangelist, but at other times we have been forced to decide that there was madness in his method. Not all of the unwise methods in vogue during the last century can be traced to insanity, or the

wicked intent of the worker. It is quite easy to perceive that because the evangelist has thought that some great change in method must be made, and has depended so much upon this change he has lost his balance and has allowed himself to resort to almost any contrivance that the human mind could devise in order to do what he thought the regular methods of the church could not accomplish. When he sits down really to think, he knows that God cannot be the author of such methods. He must have received his inspiration from the evil one or man.

In justice to the evangelist who yields to this temptation, I would also call attention to the fact that no man enjoys preaching to empty seats. He begins meetings in a church where the attendance has been very small and he knows pastor and people are saying, "Well, we will see what he can do toward filling the house and reaching souls," and the evangelist does not want his reputation spoiled (shame on him) so, spurred on by the thought of possible failure (from man's view-point), he forgets his true attitude and determines to fill the house at any cost. He will not preach to empty seats, even if he is obliged to do that which is

unbecoming to a messenger of the gospel. I sympathize with him. But he is mistaken. There is a way to attract the people in nearly every town without resorting to indecorous methods. I cannot believe that it is true that we must accept the well-known ways of some evangelists before we can bring our message to the attention of men.

If a man has a message for the people of this century, and will deliver it in an attractive manner, he can generally get a hearing. He should use all the talent he can wisely to assist in attracting people to the meetings. Alexander and his chorus are mighty in bringing people to hear the gospel. There are legitimate helps to secure an audience, which every up-to-date preacher will secure. But why do we need to do what some men have thought they must? I knew of an evangelist in the East who went to a certain church to begin meetings, and finding but a few people there, he began to walk on his hands (head down, feet in the air) across the platform. He then took his normal attitude and said, "That will be all for to-night. Come again." He had his crowd the next night, to be sure. But! But! Here are some specimen remarks of a famous evangelist

who works in the large towns and cities of the West: "Some people are so stingy that they talk through their nose, so as not to wear out their false teeth." "They know in heaven how much you pay, as well as how much you pray. Don't pray if you are not ready to dig up." "I like a man with zeal, ginger, tabasco sauce." "If there is anything I love it is a scrap." "God wants deacons that will deak, church dignitaries that will dig, stewards that will stew and not make a muss of the stew."

We will allow that they are witty, perhaps. But, but——

I have heard evangelists make remarks which cause me to feel ashamed that the gospel message was ever spoken from those lips. I am ready to state after these years of service that these slangy and uncouth, and even vulgar, expressions are entirely uncalled for and never help any soul into the kingdom, but rather hinder the progress of the truth in the heart. It matters not what class of people we are endeavoring to reach, there is never any real reason why we should lower the standard of the gospel message to the language of the gutter, the saloon, the vulgar tough, or the slangy youth. I would say, never, never.

I cannot take space to specify in detail all the unwise methods which have been in use by the evangelists of our day. I will mention this, however, in regard to procuring confessions of Christ in public meetings. A Baptist pastor in a city in the West told me of a singing evangelist who helped him in meetings. The church was seated with two hundred and fifty chairs, filled with people, principally boys and girls. The evangelist arose. All the people stood at his invitation. He turned around the front row of chairs, then asked those who wanted to be Christians to take seats. He kept them singing at the top of their voices and turning chairs until the whole congregation was seated, faced the other way. He considered these genuine conversions. They were physically converted surely, but the whole performance was a burlesque on genuine heart conversion, and deserving of the severest censure.

IV. The Holy Spirit is the Author of the Best Method. If ever there was a man or woman who needed to be led by God's Spirit, it is the leader of an evangelistic campaign. To have one inquiring soul hindered, wounded, stopped in the attempt to find God, because of wrong meth-

ods, is too sad to contemplate. We absolutely *must* spend much time in prayer, in the study of the methods of Jesus, of his disciples, of Spirit-filled men in all ages, in personal communion with the Holy Spirit, in order to ascertain the wisest method of reaching the unsaved. We cannot afford to make mistakes. There is too much at stake. God knows the avenue to every heart. We can find that passageway if we are led by his Spirit. Oh, how imperative it is that an evangelist be under the direction of God during every moment of his work.

I said to a brother worker, "It is not preaching that tires one; it is the anxiety to do the right thing at the right time, in order that every help possible for the lost may be theirs." In recent years God has given me a calm assurance of his presence, and I do not worry as I once did. Yet there is an anxiety which is born of a desire to please my Master in wisely helping men heavenward. We may have confidence in the Spirit. He was given to be the executive of God. He is to direct us. While every detail is not written out, yet the great principles of evangelism are before us in the record of the lives of Jesus, his disciples, and his servants during all ages.

Every evangelist should be a man of the Spirit. That is, sensitive to his impressions; possessed of a nature which responds quickly to his pleadings. We will make many mistakes if this is not the case. Well-meaning individuals have bungled a great deal in seeking for souls. It is an art which demands care and thought. Doctor Talmage once said:

"There is no art quite so fine as that of fishermen. Jesus knew exactly what he was talking about and what he had in mind for his disciples when he said, 'I will make you fishers of men.' When a true fisherman fishes in these days, he selects the most delicate rod, equips it with the finest line, and puts upon it the most tempting fly. He then wades carefully, and so far as possible, noiselessly into the stream. With a dexterous throw he casts his line, and almost instantly he has in his basket a beautiful trout, which is the sure reward of a fisher's skill. But," says Doctor Talmage, "when we attempt to fish for men we do exactly the opposite. We use a beam for a rod, a cable for a line, and an anchor for a hook, and then with great commotion we cast into the sea of life and say to men, 'Bite or be damned.' Is it any wonder,"

said the great preacher, "that we are so unsuccessful when we have so far missed the thought of the greatest of fishers of men, even Jesus himself." There need be no loud voice and great commotion about the methods of evangelism. The Holy Spirit speaks in the quiet hour, by the still, small voice. He works noiselessly but effectively in the hearts of men sometimes when there is the least outward commotion. His methods are best. Let us be sure to ascertain just what he would have us do.

We cannot declare that any method which was in use when men were saved is the right one. Oftentimes people have been converted notwithstanding the method. The method had nothing to do with it. It was the truth spoken that God blessed to their salvation and God was obliged to overcome the weakness in the method to accomplish it.

Then again the Holy Spirit uses different methods in some fields from those he uses in others. It stands to reason that he must suit his methods to the condition of men. Principle may not change, but tactics do. An enthusiastic preacher called upon the rector of St. George's Institutional Church, and after looking over the plant,

said he would like the privilege of copying the plans, that he might use them in his field. The rector said, "I might just as well give you a suit of my own clothes for you to wear. They would fit you about as well as my plans would your work." Local conditions change, and the wise evangelist will not attempt to preach the same sermons in every place nor approach men in the same way everywhere. The Holy Spirit can train the mind and heart to be very resourceful, and he will enable the willing one to fit into every field into which he goes. It has been my plan to study carefully local conditions before I utter a word from the pulpit. We ought to know something of the life of those whom we are to reach, and then adjust our messages and methods to the needs, and sometimes the very peculiar needs which confront us.

And it is also important that we have a sympathetic tolerance for a great difference in the method. We must not decide at once that methods which do not coincide with our manner of thinking are surely wrong. As long as they are at all within bounds of reason, and do not lower the standard of Christianity in the minds of the people, we should recognize their place even if we could hardly

use them. We cannot monopolize the ministrations of the Spirit. If he uses other methods than ours, let us be happy, be free from harsh criticisms, and rejoice that souls are being won.

We now consider the method of a special meeting in detail.

1. *Advertising.* It matters not whether the meetings are simply services to help some pastor in a local church or large union meetings, there ought to be systematic and copious advertising done. The business world uses printer's ink, and the Christian world should do the same. Advertising in mercantile life pays well. Millions are expended in it. We should be as wise as business men. Ours is for heavenly gain, while theirs is for worldly profit. Perhaps we would not advise the same methods as some business men use. I believe most emphatically, however, in a large yet wise use of printer's ink in evangelistic meetings.

It must be remembered, though, that you must have something to advertise. It should always be true to facts. The public knows when it is deceived. It must not be too ostentatious, yet very attractive, unique, yea, sometimes startling. We are not on a level of a circus, neverthe-

less, and should govern ourselves accordingly. But the eye-gate to the soul is a large one, and the sinful, indifferent world oftentimes needs some striking announcement to attract its attention. Because of this fact some men have erred and their advertising has put the church to shame more than once. I have learned that the advertising agent of one evangelist in the West slipped into one of the hotels of a city, and while the people were at lunch pasted a slip, which had printed on it the words, "Get right with God," on the band of each gentleman's hat. This is extreme, and should never be resorted to. Acting wrongly with men is a poor way to invite them to be right with God.

God can use the ingenuity of man in this matter, we are sure, and some evangelists have proven themselves expert in attractive advertising. I read awhile ago of an evangelist in Kansas who had some cards which certainly served a double purpose. These cards were distributed among a class of people whom he wanted to arouse. On one side of the card was his name and calling. On the other side, under the caption, "Just a few reasons why I do any or all of these things," appeared the fol-

lowing: "First, I swear because it is my choice of nice words; every one likes to hear it, and it is music in the devil's ear; second, I keep no Sabbath because I need no rest; it is none of my Maker's business to require it of me, and it could not be the shadow of eternal rest, for which I have no hope whatever; third, I drink liquor because I have more money than I can spend to good advantage; it makes home happy, keeps me out of trouble, and sends me to my long home sooner than I could get there without it; fourth, I stay away from church because I don't know much about it and don't want to. I am engaged on the other side, and have no doubt about the devil's rewarding me for my long and faithful service. P. S.—I won't tell you on this card some awful things of which I am ashamed."

It is true that there seems to be a large waste in advertising, but it must be done.

At one of the Y. M. C. A. branches in New York City twenty thousand cards advertising a special men's meeting, where there was to be a powerful speaker, were distributed, and the personal workers hustled to give individual invitations, and yet the secretary said he was gratified to

have three hundred and fifty men attend. He did not consider it a waste. According to the returns received from general secular advertising the result was good.

Recently I entered the advertising department of a great factory, where some four or five thousand persons are employed, and gained from the head clerk some information as to what they considered successful advertising to be. This clerk told me that they distributed a million copies of a certain booklet which was printed in the most attractive style and was sent out to make new business. On the last million sent out he said they had two thousand one hundred responses. And he said he would consider it profitable if only a thousand responses came in. That is one in a thousand; no response from nine hundred and ninety-nine of every thousand copies mailed. Judging by this we need not be discouraged.

In my own meetings I send the slip given below to the pastor as my suggestion concerning advertising:

ADVERTISING.

Have large sign at front of church building. Have 11 x 14 in. cards to put in windows. Have small cards to distribute by hand. On each print the following:

MEETINGS TO HELP PEOPLE!
(Large Letters)
In this Church date Time of Day.
Led by Rev. Charles Herbert Rust,
of New York City.
Put on either set of words as follows:

Cultured,	Biblical,
Conscientious,	Spiritual,
Convincing,	Rational,
Captivating,	Evangelical.

Sensible Sermons for Thoughtful People.
Large Chorus of Voices in Song.
Special Soloists.
Come! Come!

For Special Meetings, other cards can be used as services continue.

If meetings for boys and girls are to be held on the afternoons during the week, then put this notice on the cards.

Use local papers wisely.

2. *Sermon Topics.* There is no doubt that some evangelists and preachers have seriously injured the cause of Christ by their sermon topics. To catch the people, to arouse curiosity, to get a crowd, subjects for sermons have been placed before the eye and mind of the people which are uncouth, even blasphemous, and a disgrace to any preacher of the gospel. Here are three: "Damn it. Did she swear?" "Why is God like a hen?" "Bucking the tiger, or

seeing the elephant." Such topics disgust thinking and religiously sensitive people, and I question whether they help at all to win people to Christ.

There is, nevertheless, a place for what I might term Christian sensationalism; that is, topics arranged in a manner that instantly attracts attention. But after all it is not the topic that holds. A preacher may have a most striking topic and a mighty weak sermon; then if the people come to hear something and get fooled he has hard work to get them to come again. Personally I do not depend upon sensational topics. I have a few, but the sermons are not strange to the topics. We place little importance on this extreme method of advertising subjects. Sometimes I have conducted a whole series without mentioning a topic, simply telling the people that I should do my best, aided by God's Spirit, to bring a message of helpfulness each night. If they really get help they will come again.

And I am convinced that we as pastors and evangelists have been preaching on subjects and themes which are too small. Have we not harped on the minor matters of life and neglected the weightier subjects of truth? May I mention the fact that

during recent years I find myself farther and farther away from the thought of preaching about the expressions and effects of sin simply, and drifting rapidly to messages concerning fundamentals. Not long ago I finished a series of six sermons on the subject, "The Christian's God. Who he is. What he is," and another series of seven sermons on the subject, "Christian submission," using one text for the entire series, namely, "Present yourselves unto God." These sermons are to be used in special soul-saving meetings.

Each message has a practical application, and is calculated to help people in everyday life. My thought is that a correct conception of God (his nature, character, attitude toward man, and what he expects of man) is absolutely essential in a successful evangelistic ministry. Our subjects can easily be evolved from this conviction.

Dr. Charles E. Jefferson, minister at Broadway Tabernacle, New York City, told the Baptist ministers of the city one Monday that the neglected theme in preaching was God. I am constrained to believe, yes I know, that messages springing from such a theme are full of power to convict of sin, and to help people into the kingdom.

It will be pertinent at this point to say that the sermon ought not to be too long. Better have twenty-five minutes of something interesting and to the point than an hour of weak exhortation and story-telling. I fear many evangelists get to the end of their messages a long time before they actually stop. And the meeting ought not to be too long. Do not tire the people out. Do not nag the unsaved by continually appealing to them until a late hour. I have known of some men who continue their services until eleven and twelve o'clock at night, sometimes even one o'clock. This will kill a meeting generally.

3. *Finance.* I know that all evangelists are called mercenary more or less, and the financial methods of some are a stench in the nostrils of many pastors. I am conscious that often the talk of the town after the evangelist departs is, "Yes, but think of the amount of money that he took away." A few weeks ago a pastor who has had considerable experience with evangelists told me of some methods they used to get at the pocket-books of the people. One cannot blame people for wanting to have little to do with such men. Their methods are a reproach and an insult to the Bible, Jesus

Christ, and all Christian people. I am grateful that their number is decreasing. We are facing a day when people can more and more trust evangelists.

It is true that the spirit of the gospel does not sanction undue emphasis on money in payment for religious service rendered. Some people say that the evangelist must not be thinking at all of money, even if church-members are. But this is almost impossible, especially if the evangelist has a family to support. The payment of preachers and evangelists is a much-discussed question. There are two sides to it without doubt. I think all will agree with me that the Scriptures warrant the Christian worker in seeking enough to take good care of his family. The laborer is worthy of his hire.

While it is true that some evangelists may use the enthusiasm of the meetings to bring cash to their own pockets, and their mercenary motives are plainly evident in their actions and words, yet all men are not to be classed with them, and we need to appreciate the position of the evangelist before judging him harshly. His work is very taxing, and he seldom labors more than nine months in the year, and many

weeks of these months are spent between appointments. He must also have some rest and see his loved ones at home occasionally. He really ought to receive six weeks' pay for every three weeks of actual work. Many people forget this. Then some city pastors are getting large salaries and he feels that he is doing about as much good in the world as they. We cannot justly make comparisons like this, but we may be certain that the sane, hard-working evangelist is worthy of all that he gets. Money can never pay him for his services, after all, and he generally uses his money to extend the kingdom of our Lord. I have known of men who are receiving large sums for their labors who support youth in school, who give considerable for many causes, and who oftentimes raise large sums of money to help each city where they have worked.

Then we ought to recognize the fact that the man who holds large union meetings often draws a class of people to his meetings who seldom go to church; they have not given much of anything to the cause of Christ in their lives. If God uses the evangelist to help these into the kingdom and they feel like giving we ought not to find fault with him for receiving it. This was

money which the Lord would never have had, and no doubt the evangelist has started them in giving to Christ and his church as long as they live. And again, it seems to me that every evangelist ought to receive enough above his expenses on the road to enable him to erect a summer home, where he can be with his family for at least three months in the year.

Some men could rehearse some sad tales of how they have been treated by churches, but generally speaking the man who treats the people right will be well taken care of. I think, however, this financial problem concerning the evangelist can be solved in a great measure by his being under appointment of some Board, that Board guaranteeing him a reasonable salary, and he turning all collections into the hands of the treasurer. If people choose to give him individual special gifts, there should be no reason why he could not receive them.

However, in this matter why is it not best for the evangelist and the pastor to have a frank understanding? Let the pastor explain it to his Advisory Board. Let them know at the outset just about what the evangelist ought to have, and with this Board as a finance committee, plan to raise

the amount, using envelopes for a special offering at the end of the meetings. In my judgment it is best for the evangelist to be silent publicly concerning money matters. Level-headed business men can easily formulate a plan which will be practical.

4. *Singing.* The power of song is universally recognized the world over. It has a large place in evangelism, even if Finney did declare that he had never seen a singing revival that was of God. Surely God has used the consecrated voice to touch hearts which had remained hard under the preaching of the sermon.

Chorus singing under a competent leader has unquestionable power. Witness Alexander and others. It attracts. It helps to prepare for the sermon. There ought to be a large chorus and an excellent leader of it in every special meeting. The leader should be a gentleman in every respect. He should have a keen perception of the fitness of things. He should know that the singing of the chorus is a part of the worship. He is not with a theater troupe. He is not hired to entertain the crowd. He is not expected to be all the time telling funny stories when not singing. Many a leader has spoiled his music by his interjections.

The leader should impress upon every member of his chorus the importance of singing the gospel in the Spirit. He should meet them in prayer. Oftentimes it would be delightful if he would quiet the chorus and congregation and ask all to bow in prayer, that they might sing the gospel with power. Can any one tell what potency there is in consecrated chorus singing? I heard some awhile ago that made me wonder if we could have any better singing in heaven. But I am not willing to acknowledge that the songs full of jingle and nonsense are indispensable to successful evangelistic meetings. Let us appreciate the new songs and at the same time not forget the old hymns.

Solo singing holds a large place in evangelism. God alone knows what has been accomplished through the voices of Sankey, Bliss, Towner, Stebbins, and hosts of others, both men and women. There are soloists who sing for Christ and for souls. Their voices carry the truth to the heart and win where ordinary words fail. The soloist should feel that he sings to save; not to fill out a programme or to make a display of himself.

5. *In the Public Meeting.* We are now

to consider a very important part in the campaign. In fact, to the public the meeting is the whole thing. This is where the evangelist reveals himself, his ideas, his plans, his life to the world. Many of the people never see him anywhere else but as he leads the meeting. The evangelist is the general and the meeting will be conducted as he plans. All evangelistic meetings are alike, more or less, and yet they may be conducted very differently, so that one meeting does not leave the exact impression that the other did. I have been in some special services where the whole affair seemed to be a caricature of a true religious meeting. We do not need to imitate another leader, but perhaps we can get some helpful suggestions from each other, so that our work may be all the more powerful and attractive.

I think that we may settle it once for all that no evangelist ought to plan to have his public meetings as far removed from true worship, quiet reverence, and solemn seriousness as possible. Sometimes I have thought that some men deliberately plan to go to the extreme, and because they think they must have something totally different from any other preacher they rob the hour of all that tends to make it what it ought

to be. This meeting is no "show." It is not an entertainment, it is not even a lecture hour, where an essayist makes some interesting remarks. It is not the time for a humorist to control. It is preeminently a religious gathering. People have been asked to come together to think about the things of God. The evangelist should never forget this, and while he ought to endeavor to make it attractive and bright, yet keep the thought of its real significance in mind constantly and plan accordingly. The moment a meeting descends from this ideal it loses its place in the minds of thoughtful people, both those within the church and without. One never gains anything in the long run by giving to the public a gaudy, cheap, and irreverent service, even if he does call it a religious meeting. While I am not oblivious to the beauty and power of the ornate, yet there is a happy medium between these two extremes, where all the seriousness of worship and reverence is preserved and yet the whole is attractive and helpful.

As a result of years of experience, and with sympathy and tolerance for the one who differs with me, I offer the following suggestions as to how to make an evangelistic meeting pleasing and powerful:

(1) Advertise the meetings as *meetings to help people.* Do not use the term *revival,* simply because so many people are prejudiced against it. They have associated with it so much that was objectionable that you gain a big point at the start if you avoid the term mentioned.

(2) Avoid *noise.* Away with any attempt to work up a man-made enthusiasm by loud talking and physical gusto. It is not needed to insure success. There is effectiveness in quietness. Some have thought that there must be a great commotion in order to possess the Spirit's presence. The evangelist does not need to get scores to jump up and down in order to get ready to make his impression. Sometimes the surest signs of a real work of grace are when all are hushed in solemnity.

(3) *Have quiet on the platform.* There should be no needless whispering or laughing. Have a complete programme of the meeting up to the time of the sermon written out on three slips of paper, one for pastor, one for chorus leader, one for the evangelist. Have everything work like a clock. This impresses the audience. It is not proper and pleasant for the different leaders to hold constant consultations on

the platform. (Of course there will be occasions when a change must be made.) This will not limit the Spirit. He can direct at first as well as last. He can prompt, add, and change as he thinks best.

Have the whole service reverent. Have no needless noise during singing and prayer. Honor the soloist as much as the preacher. Perhaps you have heard of the soprano who at times bothered the pastor while he was preaching by turning sheets of music, and when the pastor asked her to stop it she replied that she would when he would stop turning over his sermon notes while she was singing.

(4) *Avoid nervousness.* What do I mean? Simply this: Let nothing cause us to lose our patience so that an unkind or cutting remark will be made. I knew of an evangelist who lost his power entirely through this miserable little loop-hole. A lady was turning the leaves of a song-book, looking for a hymn. He stopped, called the attention of the whole congregation to her and spoke. He lost every one. No amount of pleading could bring them back to him. He was nervous and irritable, and the remark was uncalled for.

I remember once an experience in the

East. I went out to hold a meeting. One evening at a very quiet moment in my sermon a couple of country people came in. The usher did not stop them, and down to the front seat they walked, making considerable noise and bothering me greatly. God helped me and I said nothing. I told a friend afterwards how they bothered me and how near I came to speaking out. He answered, "Oh, I am so glad you did not, for I have been trying for a long time to get them to come to church."

I was in a Western town when two girls who were thoughtless came tripping down to the very front seat after I had begun my sermon and with great commotion sat down. But after repeated twists and adjustments they finally became quiet. It did affect the whole meeting, but the time to speak to them was afterward, not in public service. Whatever happens, the evangelist must not be irritable. Simply expect all kinds of experiences. The ushers can greatly assist in keeping "unpleasant possibilities" at the rear. It is never wise to make remarks about people who are coming in late or who get up and go out before the service is concluded. I knew of an evangelist who thought he was exceedingly

witty on such occasions, but others saw nothing smart about him. Once an old gentleman arose and passed out while he was preaching. Instantly the evangelist remarked, "There goes an old hypocrite." I was ashamed of him for making such a remark, and in this instance he was greatly mistaken. He should have been publicly rebuked, for he had no right to abuse his position.

I have just read of an incident. A man entered the church late one Sunday and stood respectfully listening at the door. The preacher saw him and remarked, "Come in, my friend; we are always glad to see those here late who can't come early." Thus addressed the unknown man, conscious that all were looking to see who it could be, stepped forward, coolly took a seat and then as coolly asked the preacher for his text. It was given and the service proceeded. But why will men make such remarks about those coming in? How often I have found myself mistaken in my thoughts regarding them. Respect and gentlemanliness demand that we proceed in a kind manner to preach without ever mentioning the fact that any interruption has been made. There may be some extreme instances, however, when "a

word fitly spoken is like apples of gold in network of silver."

(5) *Avoid slang.* May I emphasize this again? To be able to use slang is not a sign of smartness. I do not see how an evangelist can stoop to it. We may speak in common, everyday language, but there is no reason for the use of words that are low and slangy. We do not need to lower our speech to the level of every hearer. Why not bring them up to us? This does not imply airs and pride. There should be no thought of making any one feel as if you were above them, but always possess a humble bearing, and give the people a message of divine truth couched in clean, cultured language.

(6) *State Purpose of the Meeting.* It has seemed wise to me to take time before the sermon, at the beginning of the series, to explain why we are engaged in evangelistic effort. In a very frank and manly way tell the people that you are there on purpose to help Christians into a more useful Christian life and to win those who are not Christians to Christ, if possible. You want them all to know it. You have no scheme or deception of any kind. You are there to try and help them in every way

you can. In these statements the evangelist gets very near his audience. The person before you recognizes the nobility of your purpose and respects you and your effort.

(7) *Skilfully draw the net.* This is the crucial part of the meeting. The evangelist has worked hard; has preached powerfully, perhaps, pleaded persistently. Now comes the test. What method shall he use to secure confession. This is what many people dislike. The evangelist cannot say truthfully that any one *must* stand or come forward before he can be saved. To demand a certain sort of confession is not in order. Standing is not a sure test. Many people who stand are not so sincere as some who do not. To be sure there is a place for manly and womanly confession of Jesus, but to do it in a public place with hundreds there and more or less excitement is so foreign to some timid natures that it is almost impossible for them to think of it. How to eliminate the spectacular and yet have real conversions and conscientious confessions is a problem, we acknowledge. Sometimes it may be best to ask for confessions before the people are dismissed. I am sure that some good can be done before any leave the room, and it will be an

excellent preparation for the after-meeting. I oftentimes throw out a preparatory net in the large meeting. Sometimes do not have any after-meeting at all. There are no patents on methods, and mine may not be the best, but years of experience, during which I have tried about every known way to reach men, have brought to me the following, namely:

I tell the people at the beginning of my meetings that I will never ask all the Christian people to stand and leave the others seated. This is understood. They can invite their friends, knowing that this invitation will never be given. It seems to me that it is unfair, and it antagonizes and hinders honest, deliberate decision and confession. I knew of a husband and wife who invited another husband and wife to go to an evangelistic service one night. The second pair were not Christians. The invitation for Christians to stand was extended, and the first couple felt obliged to get up. There they stood by their friends. It is hardly necessary to say that these friends refused to go with them again. Was it fair? I think not. There is a much better way. I knew of a prominent clergyman who was in a meeting awhile ago where a na-

tional evangelist gave his invitation, and seeing one beside him who was not going to stand, he remained seated with him. I am not going to quarrel with the man who differs with me, but I am never going to use that method again. Experience, fairness, and sympathy caused me to discard it years ago.

As yet I have never used the card system of securing confessions. It is too easy and indefinite. Individuals are appointed to take the names of inquirers or cards for addresses are handed to all personal workers, and as they are stationed so as to cover every part of the auditorium, names are easily secured.

The invitation to ask people to "rise for prayers" does not appeal to me as wise. It may be true that the implication of every invitation does not impress the mind of the inquirer, yet I would rather not make a way for any possibility of error. Anxious souls are so easily muddled anyway that we must keep the pathway to Christ free from misleading objects. If one really wants to become a Christian, why do Christians need to pray for him? Should we not explain to him that God has done all he can, the way of salvation is open, nothing hinders

but sin? If one is sorry for sin and wants to follow Christ, then yielding to him puts one instantly in fellowship with God. I have feared sometimes when people are asked to express a desire that others pray for them that they believe in answer to the prayers of others, they may look for some peculiar feeling or power which will carry them over a chasm of mystery. That is, that they must wait until these prayers are answered before they can yield to Christ. I always seek to impress them with the fact that there is absolutely nothing to conquer on God's part. The only hindrance to peace and pardon and salvation is sin in the individual. If he submits, then the part which he was to have is accomplished. The remainder is for God to do. Nevertheless, I would not say that this form of invitation has not been used to help people get started.

Close analysis, however, causes me to believe that there is a better way. After the sermon has been delivered and solo sung, I generally ask for the most serious consideration of the individual soul-needs both of church-members and those who are not. I explain the way of salvation as simply, as calmly as possible; then request each one to settle what he is to do right there in

his seat. If some who are church-members are conscious of sin and apathy, ask them to consecrate all to Christ. If others who are not church-members wish to know the joys of sins forgiven and to become true followers of Christ, ask them to yield to him as they sit there in perfect quietness. Then I generally ask all to bow their heads forward, resting the forehead upon the back of the seat in front, and as we are thus bowed, yield intelligently and definitely to Christ. Trust him to forgive. Have a genuine heart transaction with him. Have silent prayer, possibly one or two audible prayers, possibly a verse of an appropriate hymn sung quietly as each head is bowed. It is most impressive, and some real soul work is going on. After this I generally say, "Now, brethren and sisters, what have we done? God knows the heart. If you have asked him to take you and save you, he has." (Quote verses.) Feeling or no feeling we will trust in his promises. Some of you have said "Yes" to him. You are his. He wants you to be happy. He promises to give you power. And you are not ashamed of your decision or your desire. I explain the place of confession, quoting verses; I then say: "In a few moments I

am going to give you the opportunity to stand or come forward to confess Christ." This prepares them for confession.

If the meeting is not too large, and sometimes no matter how many there are in the first service, I give people the privilege of publicly stating their desires and purposes before we have any after-meeting. Varied are the invitations given. I rely upon the promptings of the hour to give definite form to my invitations, although their general outline is predetermined.

Sometimes I ask the congregation to stand and those desiring to become Christians to come forward. This is a most noble way, but it is hard for timid people, and can hardly be successfully carried out at the beginning of a series of meetings.

Sometimes I simply ask those inquiring to stand while the congregation remains seated. This is manly, but hard for almost every one. Yet I have seen hundreds do it. At times I request all to bow in prayer, then have a few special men and women to stand at front or rear of the room to watch for expressions as I ask those who want to become Christians to arise and be seated again.

Sometimes I ask for ten people to testify

of God's goodness and express interest in those who are not saved. Then ask the ten to stand with me; then request those who are not Christians to stand.

Sometimes I ask those who have been members of the church twenty years or more to stand; then give invitations to unsaved.

Sometimes I ask all the young people who have consecrated their lives to Christ to stand, then plead with others.

Sometimes I ask all who were converted before fifteen to stand, and before twenty years of age to stand with them, then request others.

Many other invitations are given, but all evolved from the fact that all the Christians are never to be asked to stand while the others are seated.

This is done in perfect quietness, sometimes with no singing at all. The personal workers are stationed systematically, but they never move about. They are to speak to those near them. I might add at this point that an organization of personal workers has been effected before the evangelist arrives. They have a leader; they go to him each night as they come to the meeting and he tells them where to sit. He is the

captain of the forces. Each worker has cards that he may write names of inquirers on them. There is work being done, but no noise; you cannot hear the grind of the machinery.

As we proceed with the meeting the leader is conscious that there is yet much to do. All are seated again. The evangelist explains the steps to Christ. He asks those who arose as inquirers intelligently to receive Christ right there as they bow in prayer. Then he gets ready to dismiss the first meeting. This has really been a sort of after-meeting, and can easily be conducted thus, provided the church building is not too crowded. Before the benediction the leader requests all the inquirers to come to the front as they sing the last song, or just after. He also asks them to come to him personally or to the pastor. Personal workers have been instructed to note any who arose in their sections, go to them and remain with them. The inquirers come to the very front seats while the people are assembling for the after-meeting. The evangelist hands them slips with verses. Explains. Deals personally. Pastor helps. Others help. A season of consecration and prayer follows. Others testify. Requests

are made for others who have remained to confess Christ.

Personal work goes on with individuals who are undecided and perplexed, after the after-meeting has been dismissed. That evening the names of all who have confessed are in the hands of the pastor, or if it is a union meeting, are in the hands of a committee. No one has been taken advantage of, there has been no confusion, each one has been dealt with fairly. There has been no undue coercion, each one has had an opportunity to make a deliberate and intelligent choice of his Lord.

In the next chapter I shall take up the consideration of the after-meeting in general and also in detail.

May I reiterate the statement that one gains power in helping people to Christ and to confession, especially *men,* if he does not allow them to think that he is insisting that each one must confess his need and his faith in a particularly prescribed manner? Oftentimes I tell them that what God wants and what Christian people desire above everything else is the real yielding of the heart to God, and the primary thing is not the standing in public service. I tell them over and over again that I am not trying to force

them to come forward, nor am I seeking to put them in awkward positions in public. So many people dislike the publicity of the confession, and they also have an aversion to taking any stand in a *special meeting*. Surely we as evangelists cannot consistently demand that they confess Christ in our meeting or in any particular way, so I explain that if they truly ask God to save, and yield to Christ, the deed has been done, the life has begun, and they can confess their Lord in any way and in any place he would have them. I find that this wonderfully helps, and many are the quiet decisions. The great stone-wall obstruction, namely, public confession in a special, so-called revival service has been taken out of the way. By doing this the mind is better prepared to receive the truth and afterward confession is easy.

During meetings at a city in New York State I had explained this carefully. A young lawyer in the city, who was the husband of a Christian woman, came to a number of the meetings and was soon under conviction. At the close of the meetings I said, "Now, won't those of you who do not want to confess while I am here and during this special meeting go to your room

and settle the matter there, or, better still, settle it here, then go and tell pastor and friends and go to prayer-meeting and confess your decision in a quiet manner?" On the Monday following my meetings this young lawyer went to his office, but he could not work, so he bowed his head, told his Lord he would not put the matter off any longer, and then and there yielded his heart and life to Christ. He locked up his office, went to his pastor and told him, then to his wife and told her, and then went to prayer-meeting the next Thursday night and confessed the fact in a manly way before the church. Now, I ask one and all if this is not a delightful way to deal with people, and is it not far better than nagging them and demanding that they do what they ought to, in a certain way? While it may be true that our meetings would have been an excellent place in which to confess Christ, yet I find some people who must be helped with another method.

Before leaving this subject of procuring public confession, I feel as if I must state that experience has taught me that it is necessary for the evangelist to be careful how he presses forward his personality in the matter. This is one reason why I never go

to a person in the congregation during the first service and ask him to yield. It might be wise occasionally in an after-meeting where very anxious ones had remained. The pastor of a church in the State of Illinois relates how an evangelist, by merely walking down the aisles and saying a word and touching people here and there, was able to induce a large number to come forward. The pastor felt sure that those who went were unprepared. Within a few hours a large proportion of those who went forward in apparent penitence were laughing the whole proceeding to scorn.

I have read that a certain evangelist sometimes cried out as he invited the unsaved to come forward, "See them coming! See them coming!" meantime pointing to various parts of the house. This is hardly less than coupling the law of psychological suggestion with hypnotism. We should not disregard the laws of the mind in our work, but such extremes cannot be countenanced by thoughtful workers.

In the matter of drawing the net it seems to me that we must be exceedingly careful not to go to extremes in the matter. We ought not to state that certain methods can never be used by any one wisely, and

declare that our method is the only one that can be used by any worker anywhere. And when we state the weakness of another's method let us be careful to speak of it in the right spirit.

6. *The Evangelist's Part in Helping People to Unite with the Church.* Of course, the evangelist in union meetings has no part in this whatever except in a general way. He places the responsibility almost entirely upon the pastors. They must hustle for their own members. Yet while he is not to utter a word favoring any special church, he ought to emphasize the privilege and duty of every true Christian to take his place in the ranks of the church. A sane leader, while he has power with the people during or at the end of a successful campaign, can greatly aid all the pastors by making church-membership plain to the converts. He ought to do his utmost to get them to do it.

The evangelist who works with a local church and pastor, however, has the way open for him to assist the pastor in every possible way. I have found that he had better consult with the pastor before he does anything with individuals or takes any steps to get people actually committed to church-

membership, for pastors differ. Some would thank him for all he could do wisely, and others would much rather that he do nothing about it except to make a few general statements concerning the necessity of it. The pastors who prefer that he say nothing about it generally have reasons. They know who have been interested, and whether it is best to hurry matters or not. Most pastors are wise, and as they are expected to live in the town after the evangelist has gone and care for the flock, they are anxious to test the sheep a little and see how they are going to act before the door of the church is opened wide. In my judgment it is best for every evangelist to keep in closest heart-touch with the pastor to the very end of the meetings and do nothing and say nothing about church-membership unless the pastor advises it.

I was holding meetings in a large city church in Ohio. Several evangelists had held series in this church under the present pastorate. The pastor told me that he had been troubled with two types of evangelists. One man was with him three weeks and there were many confessions, but he could not get him to say much of anything about the converts uniting with the church, and

he did not seem to have much interest in the matter. The other man came and had quite good meetings, but he tried to rush all the converts, young and old, into the church, regardless of who and what they were. Now, there is a happy medium between the two. There is no need of any evangelist going to either extreme. When the pastor desires me to assist him in helping the converts to definite decisions about the church-membership, I generally follow this method:

(1) Exalt Christ's church, its life, purpose, and membership during my entire stay. Never unjustly ridicule the church or in any way belittle its place in the world. After the remarks of some evangelists it is no wonder that people hesitate about becoming members. One would think from what they say that its ranks are filled with hypocrites.

(2) Near the close of the meetings take an afternoon and an after-meeting in the evening to explain by Scripture method what the church is and why all Christians should be members.

(3) A day or two before the meetings close tell the people that on the last day or night an opportunity will be given for

people to express their wish to unite with the church by experience, by letter, or by baptism. I explain that they will not be actually received then, but they can express their desire in the matter. (There are many people who need some special influence to act as a flood-tide, carrying them over their hesitancy about church-membership, and during the time of special meetings it is wise to help them.) When this last meeting comes, I ask the pastor to take his place near the front seat and those who would like to talk with him about becoming members of his church to come forward. He will then arrange to see them individually. This, as a rule, is very helpful. But I would never do it except when a clear understanding was made between evangelist and pastor. My thought is simply this: Let the evangelist study to help in every way possible.

I am inserting some suggestions which I have printed and sent to the pastors with whom I am to work. The pastor can greatly help the evangelist by making careful preparation before the meetings begin. Not long ago I helped a pastor in a large church in western New York. This talented young man heeded every suggestion

in detail, and even collected the money needed to pay my carfare and the incidental expenses before I arrived. We had a grand meeting, and much of the success was due to his thorough preparation.

SUGGESTIONS

Preparation. 1. Prayer. Have two or more special prayer-meetings at church. In some instances cottage prayer-meetings are wisely held. Request all spiritual "shut-ins" to be in prayer. Request individuals to pray for friends.

2. Consecration. Let each one seek spiritual heart preparation. Be on friendly terms with every one. Yield time and talents to Christ. Prayer and heart consecration do insure spiritual power.

3. Effort for others. Realize the value of a single life. Realize the awfulness of sin. Realize that each of us must do something to help save others. Overcome timidity. Be winsome and tactful. Yield to the power of the Holy Spirit.

4. Plans regarding the meetings. (1) Pastor. *a*. Appoint some one to organize a boys' and girls' chorus, if meetings for the young people are to be held on afternoons. *b*. Appoint some one to organize chorus for evening meeting. *c*. Organize a workers' class among young men and another one among young women. Appoint leader for each. *d*. Please call on or write to all indifferent and careless church-members, and endeavor to get them to the meetings. *e*. Please make out a list of names of unconverted and

backsliders who ought to be touched by the meetings, and appoint some one to pray for and work for each.

(2) Bible-school superintendent. *a.* Ascertain how many scholars you have over ten years of age who are not church-members. *b.* Write to every teacher and ask them to be present at my first evening meeting. *c.* Have one or two meetings with teachers alone. Have heart-talk with them. Seek consecration and effort for scholars.

(3) People. *a.* Lay aside every social engagement during the meetings. *b.* Promise to be present at every service if possible. *c.* Make out list of names of those whom you want helped by the meetings. Call. Invite. Come with them. *d.* Let each one plan to do his utmost for others, and then depend upon the Holy Spirit to convict, help, and save.

We certainly want the meetings to be quiet, yet powerful with the Holy Spirit's presence.

(4) Special. *a.* Have a committee of ushers. Head usher to see that every meeting is cared for. Note ventilation, especially toward end of meeting. Seat no one during prayer, Scripture reading, or singing by the soloist. *b.* Have chorus leader take charge of song service at each meeting. I should be glad to have him wisely use local talent in duets, solos, etc. *c.* Have a finance committee. This committee will arrange for a free-will envelope offering near the end of the meetings. It ought to be secured in a business-like way by sending a note to each member of the church. *d.* Have a comfortable room for the evangelist in a home if possible. He is not a

crank. He will endeavor to fit into the life of that home, and will pray that God may make him a blessing to all in it.

EXPECTATION. 1. Believe that special meetings have place in the progress of the kingdom.

2. Believe that God's Spirit is always working.

3. Believe that past seed-sowing of Bible-school teachers, pastors, and workers is sure of a harvest.

4. Believe that many are on the verge of decision for Christ and that others have heart-hunger for righteousness.

5. Believe that indifferent and hardened ones can be touched by God's Spirit through consecrated workers.

6. Believe that God is to use *you* to help some one into the kingdom.

7. Believe that God will bless real effort for others at all times in the year.

8. Believe that prayer will be answered when true piety and earnest work go with it.

9. Believe that the meetings will be successful even if crowds, noise, and sensational features are absent.

10. Believe in *God,* his Book, in *man,* in *Jesus Christ,* in his *Church,* in the *Holy Spirit,* in *Salvation,* notwithstanding the fact of the awfulness of sin, and the evident power of evil.

The pastor reads these suggestions to his people before the evangelist arrives:

METHODS

1. Every meeting interesting and attractive, but quiet and worshipful.

2. Every message a cultured, sympathetic, gospel utterance calculated to command the attention of thinking people.

3. Every song sung with reverence as well as enthusiasm.

4. Every one relying on the power of the Holy Spirit, and not on the attractiveness of the services.

5. Every Christian interested in and working for some careless or unconverted one.

6. Every one to be treated in a gentlemanly manner.

7. No scheming, no attempt to get one into a trap. Perfect frankness throughout. The purpose of the meetings explained at the beginning.

8. No needless haste and coercion. Each individual allowed to take time, and deliberately yield to the influence of the Holy Spirit.

9. No expressions taken which will cause all the Christians to stand, and leave only unconverted seated.

10. No attempts in the young people's meetings to work upon the emotions of the boys and girls, so that they would be forced beyond a calm and thoughtful yielding to Christ as Saviour and Lord.

A slip like this is given to each inquirer:

PLEASE READ, STUDY, AND BELIEVE THESE VERSES FOR YOURSELF.

Paste this slip in your Bible or Testament.
I am a sinner. Rom. 3 : 23.
Jesus came to save me. 1 Tim. 1 : 15.

We must be penitent for our sins. Luke 18 : 9-13.

I must repent (turn away from) sin. Luke 13 : 1-5.

Eternal life is a free gift. Rom. 6 : 23.

All our sin is laid on Christ. Isa. 53 : 6.

We must receive Jesus as our own Saviour. John 1 : 12.

If we believe him, eternal life is ours. John 3 : 36; 5 : 24.

He promises to give us power to be true Christians. 2 Cor. 12 : 9; Phil. 1 : 6; Phil. 4 : 19; 1 Cor. 10 : 13.

We must publicly confess our faith in him. Matt. 10 : 32; Rom. 10 : 9, 10.

Our Lord commands us to be baptized (after we believe), as he was, and as is described in the New Testament. Matt. 28 : 19; Mark 16 : 15, 16; Acts 2 : 38-46; Acts 8 : 34-40; Rom. 6 : 4; Col. 2 : 12; Mark 1 : 9-11; Acts 5 : 29.

It is a matter of obedience.

It is important that we should obey.

We should consecrate all to Christ. Phil 3 : 7-17; Col. 3 : 1-17.

We need to receive the Holy Spirit to give us power for service in the Master's name. Luke 11 : 13; Acts 2 : 38; Acts 10 : 44-48.

It might be well to mark each of these verses in your Bible.

Sincerely your friend and brother,

CHARLES HERBERT RUST,
Dist. Sec'y Am. Bapt. Pub. Soc.,
132 East 23d Street, New York City.

A slip like this is given to each convert:

COUNSEL FOR CONVERTS.

By Charles Herbert Rust.

1. Be sure you have yielded all to Christ. Phil. 3 : 7-9.
2. Be assured that you are saved in Christ. John 5 : 24.
3. Be confident that you will be kept through Christ. Phil. 1 : 6.
4. Be filled with the spirit of Christ. Eph. 5 : 18.
5. Be careful to have your life glorify Christ. Col. 3 : 17.
6. Be active in the service of Christ. John 9 : 4.
7. Be alert to help others to Christ. John 1 : 40-42.
8. Be often in communion with Christ. 1 Thess. 5 : 17.
9. Be glad to confess Christ everywhere. Matt. 10 : 32.
10. Be a member of the church of Christ. Acts 2 : 38-42.

1. Be diligent in Bible study. 2 Tim. 2 : 15.
2. Be a worker in the Bible-school. Matt. 28 : 19.
3. Be present at all church services. Heb. 10 : 25.
4. Be cheerful when others are not. John 15 : 11.

5. Be slow to take offense. Matt. 5 : 43-44.
6. Be an overcomer. Rom. 12 : 21.
7. Be far from discouragement. Josh. 1 : 8-9.
8. Be obedient to God at any cost. Acts 5 : 29.
9. Be sympathetic and loving toward all. Eph. 4 : 32.
10. Be satisfied with nothing less than the best. 1 Cor. 12 : 31.

VI

The Ideal After-Meeting

THE demand for the consideration of the place and power of the after-meeting in the religious life of the church is one of the optimistic signs of the times. It is almost a sure proof that we are in the midst of a revival. It is excellent evidence that the church is deeply interested in the redeeming of lives, and that it is appreciating its God-given mission.

Never has there been a time previous to to-day when Christian workers of all denominations were so anxious about securing the best methods of conducting religious gatherings. This has its effects upon the whole world, for the church that exhibits a heart interest in the after-meeting proves to one and all that it is solicitous about the

salvation of men and women, and that the spirit of Jesus is in the midst of it. There is something doing, and the unsaved world admires its zeal. I am sure that hard work to help people holds the respect of mankind in general. It is a forerunner of good times to come. May I state that as we discuss this important subject we should know at the outset that it is not simply the after-meeting which is held in special meetings, but the after-meeting at all times and everywhere that is being brought to our attention.

I. Preparation. The success of nearly every undertaking in this world depends upon careful preparation. Satisfactory after-meetings are most conclusively traced to long and patient labor beforehand. The after-meeting is largely a time of harvest, not seed-sowing only; it is a result more than a process. To be sure there is a beginning in the after-meeting, but generally speaking the seed-sowing belongs to a period of preparation which precedes this service.

Then we are not to think of this meeting as a gathering that we can arrange for on a moment's notice, regardless of existing spiritual conditions. We may have some-

thing that is called an after-meeting, there may be an excellent attendance, but it is liable to be quite fruitless. The after-meeting is like the capstone of a magnificent building. There must be a carefully built foundation under it, or it will be liable to fall. Every effective after-service has had many days of prayerful, hard work preceding it.

1. *Preparation by the Pastor.* First in the life of the church is the pastor. He is the leader. His heart action sets the pace for the people. He is most assuredly the prime factor in preparing for this meeting. No matter how excellent the spiritual condition of the church may be, there must be thorough work on the part of the preacher. No other conditions will make up for lack here, and generally failure on his part implies no success in the after-service.

He Must Have a Conviction. This is the foundation-stone of the whole structure. He must possess a conviction regarding his call to the ministry, concerning the message he is to deliver, and relative to the purpose of his ministry. If he has been called to be an essayist, to bring to his hearers a discourse on matters of time only, and there is no consciousness of his standing in the place

of God, and pleading with a sin-cursed, heart-broken race to hear the words of salvation, peace and pardon, ethics and manhood through Jesus Christ, then his after-meeting is liable to be an absurdity. He must realize that the people around him are in sin and sorrow and trouble, and he has the only true message of life for them. He must go into his pulpit with his soul on fire for God and men, conscious of the condition of those before him, burdened for their salvation, sanguine that what he has to say is what God wants them to hear at that very time, and that he is to deliver the message tenderly, hopefully, all the time believing that it will help to save some one in the audience.

He has worked hard in the preparation of his sermon, he has paced the floor, with the words on his lips, and the faces of the people in his coming congregation are before him. He has prayed while writing it that God might give him spiritual power in delivering it. His whole soul is wrought up as he thinks of the import and possible result of it; yes, his frame shakes with emotion and even tears fall as he works in his study. Through a friend I have recently learned of the secret of the success

of one of the most prominent clergymen in the world. He told this friend that oftentimes as he was preparing his sermons he would be so exercised about the salvation of those unsaved people whom he expected in his congregation that the tears would fall on his paper as he wrote. Is it any wonder that many were converted in his after-meeting?

More than this, the pastor has a list of the names of many whom he is anxious to have come back to Christ or confess him for the first time. He is constantly praying for them, has seen some during the week, and expects them to be present at the preaching service. See him as he steps into the pulpit. He has a message. He sees some there whom he wants to help especially. He has prayed that God might give him power with the people. He opens his lips when his whole soul is struggling for utterance. He knows the needs, the power of his message, and he speaks with a self-evident sincerity that holds his audience spellbound. This is the preparation that every true pastor and evangelist makes for the after-meetings. He studies his field and fits his message to it. Fields differ. In some places it is easy to get goodly num-

bers of unconverted people to attend. In others it is not. One cause of heartache among our faithful preachers is the non-attendance of the unsaved. Use every known method which is legitimate and even then they rarely find but a few people who are not Christians to preach to. This is discouraging, and one can hardly blame the man who has a message of salvation to deliver, who rather goes to the extreme in endeavoring to secure a congregation. Happy is that preacher who can look over his Sunday evening audience and count scores of unsaved people. I was preaching for Dr. Cortland Myers at the Baptist Temple in Brooklyn not long ago while he was away, and words fail to express the feelings that filled my soul as I stood before nearly two thousand people in that great evening congregation. Doctor Myers wisely uses attractive means to get the people to come, but nothing objectionable. He has a chorus choir of one hundred and fifty voices, led by a competent, spiritual leader, who is also a soul-winner. He has a large orchestra, a trained force of ushers, etc. Then he comes to the people with a message. He discusses the matters which pertain to their everyday lives. He takes

them where he finds them and leads them to the cross. He very manifestly labors with one end in view, and that is the salvation of men and women, boys and girls. He thus prepares for his after-meeting, which he holds every Sunday night in the year, except during summer vacation.

Probably there are from five hundred to a thousand unconverted in the Baptist Temple, Brooklyn, every Sunday night. Doctor Brougher, at the White Temple, Portland, has about the same number, as also does Doctor Ford at the Englewood church, Chicago, and Dr. Johnston Myers at Emmanuel, Chicago. Probably many others have in churches of all denominations. I think it is also true that the preachers who have these numbers are men who are laboring definitely for the salvation of souls, and thus prepare for the after-meeting. The material for an excellent after-service is there.

2. *Preparation by the People.* They too must have conviction. The responsibility is not entirely with the pastor. All too often the pastor has felt obliged to smother his convictions concerning the soul-saving mission of the church because his people did not respond to it. I heard

of a church where a colored brother asked for admission, and he was told by the pastor to wait awhile, and pray about it meantime. He came back and asked again, and when the pastor asked him if he had prayed about it he answered, "Yes, and the Lord had told him not to feel badly about it if they did not want him in that church, for he had been trying to get in for a long time and could not."

However, I would not be uncharitable. Probably there are not many churches that would not make a way for the Lord, or for any one who really gave evidence of piety. I do not want to believe that there are many churches that can be truthfully styled "religious clubs." There may be some where the members seem to have no desire whatever to save men, yet nearly every true Christian in evangelical churches is pleased to see new members coming into the fold.

Nevertheless, the number of church-members who realize that each one is called to be a preacher, and to labor individually for the salvation of men, is wofully small. Or perhaps I had better state it this way: The number who will actually work hard to lead people to Christ is very small. There is evident indifference right here. It arises

from the fact of a low spiritual life in the church, or from ignorance or timidity or lack of confidence in one's ability, or because one is so absorbed in business, pleasures, and domestic duties. If we are to have powerful and fruitful after-meetings, the church-members must be alive to their responsibility in the matter of soul-saving. They need to be aroused. They ought to be actually convicted, so deeply that they would feel something must be done. This conviction will effectually prepare for the meeting.

They also must prepare by *prayer and work*. As a result of the conviction there ought to be action—action of soul in prayer, of mind in method, of body in labor.

I wonder what proportion of the membership of our churches regularly pray for the pastor in his work, and particularly for him as he comes before his Sunday evening congregation. Think of the spiritual power that there would be present to send home the truth of his message if the people were in earnest prayer for him as he preaches. If the people have this conviction that it is a part of their work to get people saved, then they would pray most sincerely, and thus help prepare for the after-meeting.

We can easily imagine what the result of an evangelistic service Sunday evening would be if pastor and people were a unit in regard to the salvation of sinners. Think of it again. A whole pastor on fire with a message, a whole church in prayer for power. The power would be there without a doubt.

In addition to prayer, the people ought to prepare by genuine labor. It will not be enough to stay on the knees or sit in the pew and talk with God about souls. Each Christian should make out a list of names of non-attendants at church and those not Christians. Go to them. Talk to them. Invite them to come to the evening meeting. That is, work in every way possible to fill the seats with living people whom the pastor can preach to. Rest assured that in most instances the pastors will give them something worth listening to. They will not feed them on husks. I have known of pastors securing large evening congregations and not giving the people one word of real gospel. This is a sin without doubt. But active spiritual workers in the church can help them to see their mistakes and persuade them to preach a gospel message every Sunday night.

The members of every church ought to be banded into a workers' class, on purpose to devise ways to help the pastor to get results on Sunday evening. I know of a young men's league where the young men plan to fill certain seats in the gallery of the church building every Sabbath. Let this class concentrate effort upon the Sunday night preaching service. Be prepared to assist the pastor in every way possible. This is the people's preparation for the after-meeting.

II. The Importance of the After-Meeting. My experience has been with two kinds, viz., pastoral and during special evangelistic meetings. The importance of this meeting is obvious to all preachers and workers who are engaged in an intensely evangelistic ministry. Given an energetic pastor who stands before his congregation with his soul aglow and a real message on his lips, and a people prayerful and active for souls, one can readily perceive that the after-meeting is so important as to be an absolute necessity. One will not have to get up one or worry about deciding whether he ought to have one or not. There will be a demand for one. The praying and preparatory work of the whole church has been

toward reaching the people for Christ. The after-meeting is the place in which this work can be brought to blessed fruition. The people who thus prepare will need no one to emphasize the importance of this meeting to them. Its influence is before them constantly. This is the same in special meetings. The evangelist and his laborers realize the function of this fruit-gathering service. Not to have it would be utter folly. What did we come together for? Simply to hear a sermon? To have a little fellowship? No, no! This Sunday evening service and this evangelistic meeting were planned to do a definite work. How absurd, how disastrous it would be after all this preparation if the after-meeting should be left out. We could hardly imagine it. It would be similar to our seeing some men in a perilous position in a ravine out among the mountains, and after getting scores to help us save them and the tackle and power and everything necessary had been provided, and they wanted to be saved and could be, we should suddenly and deliberately dismiss the helpers and let the men sink lower out of sight to death.

It would be like arranging for a fishing

party with bait, rods, tackle, everything, then going to the stream, throw in the lines, or to the ocean and throw in the net, and never draw in once to see if we had any fish. The preacher and worker in a church full of evangelism are far more sure to have something in the after-meeting than hundreds are who go to fish in the ocean every season. If, however, it is true that in the minds of Christians the function of the public service does not include an appeal to men and women to yield definitely to Christ then the importance of the after-meeting sinks out of sight. But we believe that the public preaching service is one of the opportunities of the church to this end. Not long ago I had an experience in preaching that gave me deep sorrow at heart. I was preaching for a certain pastor just to help him out. I had selected an evangelistic sermon and was pressing home the need of immediate decision all through my discourse. From what the pastor said I thought he did not care to have an after-meeting, and after I had worked hard I closed the meeting and the congregation was dismissed. No invitation had been given, and I actually suffered because of it. Afterward I ascertained that the pas-

tor rather expected me to give an invitation and hold an after-meeting. It taught me a lesson. Never again shall I preach with a soul on fire for the salvation of the unsaved and then let them go with no opportunity to accept the message in public confession. The reaction was something awful, and I still suffer over it. We believe also that the after-meeting is so important that every building committee for a church-house ought to plan the construction with the thought of a room in which to hold it. It is exceedingly necessary that this room be so placed that the outgoing congregation can get to it easily. If it must be in the basement, then there should be large passageways leading to it. It is much better to have it on the same floor as the auditorium and convenient to all.

III. The Purpose of the After-Meeting.

1. Its purpose is *to win the unsaved to Christ*. There is no question about this. If there were no unconverted, then there would probably be no after-meetings in our church life, or only occasionally at best. It is only the soul-saving church that makes much of it. Without doubt the great goal of this service is to reach the lost. We gather here

to pluck fruit principally; there may be testimonies, etc., but it is for one end. It is to help the responsive but timid, to deepen conviction in inquirers, to give opportunity for the determined, to arouse the thoughtless, yea, to touch the unsaved primarily.

2. *To Edify Christians.* It is a potent factor in Christian culture. The religious plant grows rapidly in the warm spiritual atmosphere of the after-meeting. Those Christians who always absent themselves from it, that is from the place where so many souls are born into the kingdom, where so much of the inner heart life is revealed, where soul melts with soul in anxiety for the other, are constantly missing one of the greatest helps to growth in Christ's likeness that comes in their way. Every Christian who loves the after-meeting knows this full well.

3. *To Develop Workers.* Heart-culture is not the only blessing which Christians can receive from the after-meeting. It is here that one may become efficient in handling the Bible, in leading inquirers to Christ, and in teaching the truth of the Lord. Many a weak, timid pastor has developed into a confident, tactful, and strong personal

worker in the after-meeting. There is nothing that helps us toward efficiency in Christian service like actual work with the unsaved. The workers' class finds here an opportunity to use what has been learned in the study. Unconsciously they grow into valuable pastor's assistants under the tuition and training of the after-meeting and its many privileges for personal conversation with the unconverted. The pastor who forgets it misses a large opportunity to develop his workers.

IV. Methods of Conducting the After-meeting. We are now prepared to consider the methods which ought to be used in accomplishing the purpose of this meeting. It seems to me that there will be little difficulty regarding methods if there has been conviction concerning its place in the aggressive church, and preparation toward its success. Methods are generally easily formulated when the heart is on fire for Christ and souls.

Probably the Holy Spirit would not give us any set manner of conducting it. Every worker who leads the meeting ought to have a good knowledge of psychology and of the experiences of the soul in getting toward God, and be in a close touch with the Holy

Spirit, and then he need not worry about methods. With pastor or evangelist or worker full of prayer and zeal, of love and sympathy for the unsaved, of tact and common sense, of Scripture and human experience, the method will come naturally in simple adjustment to mind and heart conditions of those present.

I have known of insignificant blunders apparently spoiling an after-meeting, and at other times the unmistakable presence of the Holy Spirit, and the very evident love and sincerity of the leader have overcome all derogatory influences which may have arisen from tactless methods of handling the audience.

1. *How Often Should It be Held?* It would seem to me that no single answer can be given to this inquiry. It depends entirely upon local conditions. I am not the one to declare that a pastor is not truly presenting the gospel, or that he is asleep if he does not think it wise to have an after-meeting every Sunday night. Those of us who have traveled much know that there are fields that do not seem to give to the preacher the opportunity of a continuous Sunday after-meeting, while in some churches which are manned by strong

evangelistic pastors the after-meeting every Sunday evening is an imperative necessity; it would be unwise to neglect it once.

Provided a pastor and church can secure a number of unconverted to attend the services Sunday evenings, and a message has been directed to them, and the people actually long for souls to be saved, I should say that an after-meeting every Sunday is about the only course one ought to take. But there are so many places where this seems to be quite impossible that an after-meeting every Sunday would be weakened by its constant use probably. In such instances conditions must determine.

Some pastors are so evangelistic that they deem it wise often to make an appeal to the unconverted in the morning service, and then have a quiet after-meeting with any who respond. I know of a pastor in a cultured Western church who at the close of an impressive morning service invites those in his congregation who would like to, to remain for a brief season of prayer and conference. This has been productive of much good, even if unconverted people were not present. I should say that every pastor and evangelist ought to try and make the after-meeting a necessity and then use

his own judgment as to when he should hold it.

2. *Where Would You Have It?* This depends upon the architecture of the building and upon the size of the congregation, and also upon the number of unsaved that there are to reach.

Sometimes hold it in the main room. Sometimes simply ask all who wish to be Christians to express their desire, and request them to pass into another room with friends and workers. Sometimes dismiss the congregation and invite all to stay in another room. I would not have any set rule about it. It is generally best, however, to get into a room where one and all will feel at home and close together.

3. *On the Way In.* Supposing that conditions demand the after-meeting, may we not consider what ought to occur on the way in? While one believes in the leadership of the Holy Spirit, and realizes that too much emphasis ought not be placed on the value of machinery, yet we are forced to recognize that there really is power in the method of working. While looking at the various crews of a large circus at their work I was greatly impressed with the value of both machinery and method. There was

no duplicating of labor. There was no confusion. Each man knew just what he had to do in the putting up of the great tents and arranging the paraphernalia. All was like clock-work. One can learn from even a circus. I am convinced that an after-meeting should be managed and conducted in quietness, with no confusion and every one methodically laboring for one purpose. The leader should have his helpers in consultation beforehand, and every detail of the service outlined as nearly as possible. Every worker should be assigned, from the janitor up to the leader, every man knowing his duty, his part in getting ready for business. This is business, and the church needs to realize it. I want now to offer a few suggestions concerning the successful after-meeting.

(1) The room should be lighted and aired before the main service is dismissed. Doors should be opened quietly and quickly. Seats and song books should be placed in position.

(2) The leader of the singing should be at his place and his chorus and pianist with him at once. Let the first song all arranged for be begun at close of first service. It should be inspiring, captivating, increasing in volume as others come in. This will

help indifferent ones to stay. The song should be a familiar one; no noise, but enthusiastic singing.

(3) The pastor should consider his ushers to be those who occupy dignified and important positions. Let him have some of his best men appointed to this duty. They are on hand immediately, helping to seat the people, taking the hand of a stranger and requesting him to stay. They see that people have song books, opened at the song. They say a kindly word to each one they can reach.

(4) Christian personal workers have been watching for individuals who they think are strangers or who they know ought to be Christians. As the first meeting is dismissed they invite them to stay and go in with them. These workers also watch for known inquirers.

4. *After the People are In.* What I write now pertains to every after-meeting, whether in regular church work or special evangelistic service.

(1) *The Leader Should be Perfectly Frank With All.* Frankness should characterize every method employed. This is emphatically needed. Much, yes everything, depends upon the attitude of the evan-

gelist or preacher who leads. There must be no chasm between him and his people. He ought to be transparent. He should let his hearers see clear through him. His heart must be on his sleeve. The unconverted ought to know and understand him. They must not be deceived. They will be greatly helped at the outset if they can be made to feel what he feels, and if they can have confidence in him that he will do the right thing by them.

I have found that many people who really want to be Christians come into the after-meeting desiring to confess Christ, but they shrink from the publicity of it, and they sit and tremble like frightened fawns, and oftentimes do not do that which they actually in their hearts want to do. The leader can help them greatly by being *lovingly, tenderly,* and EASILY frank with them. By his frankness he can make them feel at home. Let him talk sympathetically. Never rant. I knew a prominent pastor who spoiled a good after-meeting by ranting. The leader should talk on in a moderate tone of voice, in the most deliberate manner, asking the people to think it over. Take time and do not get excited. Keep their minds on one thing at a time.

Then let him explain what it means to be a Christian. Talk like a man to men. Let him impress upon each one the fact that he is not trying to get any one in a trap, or to make a public example of them, when he asks them to publicly confess Christ. Personally, I generally take a few minutes at the beginning of each after-service to get the audience to understand me, what it means to confess Christ, etc., and never think of taking any expressions until I feel that the people are with me in spirit. This to my mind is very important.

Then again the leader ought to be perfectly calm. He is not to worry or to get excited. He must act as if he were at home with them, even if his whole nature is wrought up. He should trust God's leadership and his power. Then let him proceed in faith, letting methods naturally, easily evolve out of this calmness of soul and consciousness of condition.

This matter of the after-meeting is worthy of study. Every evangelist and pastor ought to put time into it. Then from experience learn every week. The leader ought to sympathize with men in all conditions of conviction and perplexity. He ought to understand them better than

they do themselves, and knowing what they need, give them the medicine in the proper way. This dealing with men and women for eternity is no petty affair. It deserves the time and serious attention of the best of us. The preacher ought to feel badly if he fails in the after-meeting; yes, just as badly as he does (perhaps worse) when he fails in his pulpit. To fail at the vital, crucial point of leading a soul to decision if it is possible for man to help, is failure indeed. I am convinced, nevertheless, that love and perfect frankness with people will make up for considerable lack in knowledge.

(2) *The Leader Should Have Full Control of the Meeting.* He should be at the helm. There are many rocks on which an after-meeting may be wrecked. The one who has charge of the service should intelligently steer clear of this danger.

a. The danger of having it too long. Genuine interest in the meeting should determine its length, and the leader knows what real interest is. Have it long enough to do what can be done and then quit. Do not tire people out. Do not let patience with the people carry you to the death of the meeting.

b. The danger of testimonies being too long. Many a meeting has struck on this rock. It is one of the hardest to keep away from. The pastor can quit when others stop, but when they will not, how can he? I think it was Henry Ward Beecher who was constantly annoyed by a woman who spoke too long in meeting. One night she had discoursed at length, when he arose and quietly said, "And I still believe, notwithstanding Paul, that women should speak in meetings." But he never heard a word from her again.

c. The danger of the hobbyist. Of all rocks this is the most dangerous. If the after-meeting strikes many of these, it is doomed. And I am sorry to say that nearly every *special* meeting shows up these rocks as *regular* meetings do not. Every pastor knows what I mean also. I heard of an insane man who was astride a trunk. He was asked if it was his horse. He said, "No." It was his hobby. When asked to explain the difference, he answered, "You can get off from a horse, but you can't from a hobby." So there are people who can't get off their hobbies. Look out for them. Because of these dangers I often limit the testimonies to two or three or a

few more. Sometimes I ask for ten, and then ask those ten to stand while I invite others to express a desire to become Christians. Sometimes I ask a few Christians in a certain part of the room to testify. At other times I have no testimonies. If I am quite sure there are some people ready to confess Christ I make a direct appeal to them before the impression of the previous service can be spoiled by some crank, and ask all to bow in prayer as they get ready to confess Christ for the first time that night. Then with a word of encouragement I say the time has come for those who want to be Christians to stand, and request them to stand or come forward. I would use practically the same method as I outlined in the latter part of chapter V. on "Drawing the Net." Great wisdom and care should be exercised in obtaining expressions. Many sensitive natures can be wounded when there is no need of it. With men, however, manly frankness is about the only method to use. They like it and will respond to it if they have a desire to be Christians.

Oftentimes the leader words his invitation unfortunately. I heard of an evangelist who was holding meetings, and at

the end of his discourse he said, "Now all good people who mean to go to heaven with me, stand up." With a surge of enthusiasm the people sprang to their feet, but one old Scotchman on the front seat would not budge. The horrified evangelist wrung his hands and cried, "My good man, don't you want to go to heaven?" Clear and deliberate came the answer, "Aye, am gangin', but no wi' a pairsonally condoocted pairty."

(3) *How to Make Decisions Definite.* After the inquirers have expressed their desire to become Christians they need help, and ought to be dealt with after the other people have retired. One can assist them to yield intelligently to Christ right there in the after-meeting, but it is generally better to get them to remain, so that you can have their undivided attention. One method is to ask them to come forward and meet the evangelist or pastor at the front seat. Tell them you are not going to try and force them. You will leave it to their own sense of honor. This is a most delightful way to secure deliberate and thoughtful decisions. I have rejoiced in my soul hundreds of times to see them wait, think, then come boldly forward of their

own will. This is particularly fair also. It is quite easy to lead all who come in this way to an intelligent and happy faith in Christ.

Another method is to request all who arose to meet the leader in another room. This has its advantages. There will be quietness. The pastor and a few consecrated workers can help get the inquirers to stay. In some churches there are always those whom the pastor can rely on to do this work. We were assisting Dr. Johnston Myers in Chicago one Sunday, and learned that he had a trained company of men and women to help him in his work of aggressive evangelism. It was exceedingly helpful to me after preaching there to have such intelligent aid in securing definite decisions.

In the morning at the Bible-school I spoke to the intermediate department of some four hundred scholars. After my chalk talk a number of the older scholars arose to express a desire to become Christians. Doctor Myers had told me that the teachers would follow up any confessions. I simply requested the teachers to look after those in their classes, and that evening the superintendent, Mr. John Nuveen, came to

me and said, "I have the names of forty-one scholars, Mr. Rust." There was no delay, and it was done in the quietest way. Doctor Myers baptized many of them a few weeks afterwards.

After preaching to some twelve hundred people in the evening, I went into a crowded after-meeting downstairs, Doctor Myers having told me to take charge. We had a blessed meeting, and several adults arose to confess Christ. Just before we were dismissed I asked those who stood as wanting to be Christians to please come forward to meet Doctor Myers. The moment I spoke there was a Christian worker (a prominent man or woman of his church) by the side of each inquirer, and they were soon leading these persons to the front. In a few moments they had passed with Doctor Myers into a small room. The same was done on Monday evening. After the experience of these years I can truthfully state that in my judgment it is possible to have a profitable after-meeting nearly every Sunday evening, provided preparation has been made for it, that material from which to make it is at hand, and sane methods are used in it.

And in all probability the after-meeting

would be an imperative necessity in our churches if one and all were alive to the needs for the opportunities of gospel evangelism.

VII

Evangelism with Our Young People

BOYS and girls and all young people have a large place in every home and every church. There never was a time when the church of Christ was doing more for them than at the present. We believe that the Christian forces of our land are endeavoring to do all that they possibly can for the mental, physical, and spiritual development of our youth. The conscience of the world is sensitive to their needs and their possibilities as never before.

Nearly every evangelical pastor in the world believes thoroughly in the conversion of the children. It is true that there are different viewpoints of this conversion, but it is universally accepted all over the Christian world that boys and girls, and especially young people, ought to be intelligently led to Christ in the earliest years possible.

Definitions of conversion differ. Some may think of the soul-culture of the boy as does Professor Rishell, of Boston University, and some may think of it in the old-fashioned orthodox way, but each believes in evangelism with the boys and girls. Doctor Rishell declares that each child is God's child, and that this child possesses two natures, just as the adult Christian does. He affirms that the Holy Spirit is in each boy and girl, and that the Spirit can, with proper training bring the child easily and beautifully into an intelligent Christian life. Thousands of Christian people agree with him.

On the other hand, there are those who think of the child in a totally different way. I was in the study of a clergyman who is renowned for his orthodox faith the other day and we were talking about the conversion of children. I told him about my girls, their dispositions, character, etc. I said it would be very hard for me to believe that they were children of the devil. He answered, "Well, they are, just the same." Whatever our views of children may be, we all believe that they should be led into a true Christian life as early as possible. We know there is a great differ-

ence in them, yet all need Christ, and we should not defer conscientious labor with them.

The greatest question is very evidently one concerning method. It is my purpose to give the reader what experience has taught me concerning this inquiry as to what is the best method to use in helping boys and girls into an intelligent faith in Christ as well as a life for him. For many years I have labored with them. I have been considered a teacher, but the fact is I have been a pupil. I have sat at their feet to learn of them as well as bowing to my Lord to learn of him. These young people have taught me much. At the beginning of my evangelistic career I had not clearly defined any particular place for evangelism with them. Nor had I any definite conception as to what methods ought to be used, but experience has led me to formulate an outline of work with them. Years ago the magnificent possibilities of this service had not dawned on me. They grew into my consciousness gradually. In recent years a vision of the wonderful opportunities and far-reaching influence of wise evangelistic effort with the boys and girls has burst upon me. It is an

ever-widening view and grows in beauty daily.

Life is made livable, and becomes a constant delight as I walk in the light of these opportunities. No money could pay me for the experience of these years of contact with our young people. I am in the service almost every day of the year now, and never expect to cease it until called to a higher service above. My soul is thrilled to the very center as I pen the lines of this chapter.

I. Definition. It is wise at the outset to clearly state what we mean by evangelism with young people.

1. *Who are the Young People?* Do we include all members of the Young People's Societies? In answer I would say most emphatically "No." There are so many saints with gray hairs in these societies that we can hardly do this. In short, I mean the boys and girls and youth under twenty-five years of age, and generally those under twenty.

2. *What is Implied When we Speak of Evangelism?* I do not refer to teaching and training, except that which is done with the definite object in view of leading them to Christ. Teaching initiates them into the

life and develops them after they are in. I do not refer to an attempt to frighten our beloved boys and girls into an attitude of assumed conversion, nor any purpose to get them to profess, under emotional excitement, that which is not true. Evangelism with them is not synonymous with an empty and sentimental story-telling presentation of the gospel of the Lord Jesus.

I do refer to a conscientious effort to bring our youth to see God as he really is, to see themselves as they truly are, to perceive the correct relationship between the two, and to persuade them to yield their hearts and lives intelligently and deliberately to Jesus Christ, trusting in him as a personal Saviour and Lord, with the purpose to make him King, and his work on earth the supreme business of their lives.

We need make no apology for a service like this. What could be more exalted? I take it that there are very few who would discount its dignity and value. It is pleasing to read the Christian literature of today on this subject. It seems as if there were indications that it was going to have even a larger place in the world than ever. Books and written discourses on child culture and training are springing up every-

where. It is perfectly natural that from the teachings of Jesus, who is the best friend the boys and girls ever had, there should come this emphasis upon work for them. I believe that no one can engage in any form of philanthropy or Christian service which could insure more of God's approval than this work with the young people.

Surely I do not need to enter the field of an extended argument to prove that God has laid upon us great responsibility in this matter. The grandest opportunity of life for every worker, both in and out of the Bible-school, is here. We may well take time to study our own personal relation to the subject.

Then God has given us a gospel message which is adapted to the young people. To be sure they have not realized it, and many of us have not yet, but it is a fact nevertheless. The gospel of Jesus Christ is perfectly suitable for the boys and girls in every avenue of life. Its principles fit into the perfecting of the youth in all ways. By accepting them as the rule of life, nothing will be lost worth having, and everything will be gained that is worth possessing. Never for a moment should the boy

or girl, or the Christian, imagine that there is any chasm between the message of the gospel and the youth of our land. It is adjusted to them. It is needed by them. It was not given for people to accept just before they die. It was sent for the boys and girls just as much as for the adults, if not more. All need to appreciate this. If we have been preaching a gospel which has been devoid of features which would be really attractive to the young people, then we have missed the message some way. There is a truth of the gospel which is actually pleasing to the Christian-trained youth. Perhaps it is not so for those who are brought up in crime, but it is for the normal boys and girls in our Sunday-schools, and even for those who have wandered somewhat from the influence of the church. If we have believed that Jesus gave us a message which was not suited to those who love life and its pleasures, as well as its dignified seriousness, then it seems to me we must be mistaken.

What I have to say will apply both to personal, individual effort with them and to evangelistic meetings with them.

II. Prerequisites to Success. 1. *There Must be an Atmosphere Charged with the*

Spirit of God, or the Work Will be Empty and in Vain. It will be froth simply and will have no lasting effect upon the young people. They may have a good time, there may be a number who signify in some way their desires to be Christians, but the work will not be of God. I believe most sincerely in the need of God's Spirit in all work for them. Generally there will not be a demand for such power as is needed to turn wicked men to Christ. Seldom will it be hard for God to use wise workers to reach the boys and girls. But we must be careful to have these young people won to Christ, therefore the Holy Spirit must be in all our service. We can have him at any time when we are sincere and true.

2. *There Must be a Loving and Frank Presentation of the Truth of the Gospel.* Too many boys and girls are frightened with statements regarding God and his feelings toward us. There is something radically wrong in our gospel if it in any sense frightens a child. I fear that many preachers have erred here. Once I held meetings in a city in the West. Scores of young people had confessed Christ, but there was one girl about sixteen who did not want to come to the meetings at all, and her aunt

with whom she was staying had hard work to persuade her to attend. She did not want to hear the evangelist. But just as the meetings were closing, she came. On that evening I tried to picture God, and his laws which were made for our good. Just as tenderly as I knew how did I place before the congregation the God and the Christ who loved us and wanted to help us. Then I closed by saying, "You should never be afraid of him because of what he is, even if you are afraid of him because of what you are. Have you turned against him, have you refused Christ after all he has done for you? How can you continue to do it? Will you not let him forgive you and save you?" We had a delightful service, many yielded to Christ, but this girl went home broken-hearted. I did not know she was there. The next day I was to leave for home. While eating dinner at the pastor's house she came. She asked for me. I met her in the parlor. She was in tears, and said at once, "Mr. Rust, I am so sorry that I have stayed away from the meetings. But I did not know what they were. Do not think me a bad girl. I do want to be a Christian and live right. But several years ago I attended church where

the preacher told me so many things about God punishing people in hell, that I have been frightened when thinking of God; then I thought if I yielded myself to him he would take away all I enjoyed. But I see him so differently now, and I have been keeping away from my best friend. Last night I could not sleep. To think God was really so good and I so misunderstood him. If he will only take me, I want to give myself to him now." I explained the way to Jesus. She was ready to kneel and yield herself to him. So we kneeled there in the parlor and she simply let Christ come into her heart. She went away happy and soon united with the church. Beloved readers, why should a girl brought up in a Christian home, one who has always wanted to live right, get such a thought of God? Why should it not be as natural for her to go to God as to breathe? I believe that it is entirely possible for a child to be trained so that the heart will grow as naturally toward God as the flower grows toward the sun. We cannot say that there will be no wrong in their lives, but God will be one to whom they will want to go, just the same as they would to an earthly father.

And we must not forget that our gospel

is a glorious and happy one. It beautifully fits into the life of those who are anxious to live and to whom life is exceedingly real. There is a glory about the sacrifice and nobility and demands of the message of the gospel which actually shines as it is presented properly to our young people. We do not need to eliminate the solemn features, but we do need to emphasize the attractive. I firmly believe that there is a rational way of presenting the facts of sin, judgment, and eternity which leads our youth to feel their own individual responsibility and arouses within them an impulse to respond to the noble in Christianity, as they see the joy and satisfaction of yielding the life to Christ. It is the one-sided, sad view of the gospel that should never be presented to young people.

In a series of meetings where the one theme preached was death and what was to come after there seemed to creep over the work a feeling of depression. Much good was probably done through the meetings, but without doubt more could have been accomplished by a better message. An incident which occurred is worth thinking about. Two girls of about twelve or fourteen years met each other in the hall of the

building. One asked the other, "Are you going in?" "Certainly; why not?" was the response. But the first girl said, "I shall not go in again. They are so sad in there."

A man who was not a Christian overheard the remark. He went to his pastor and told him. After consultation and examination it was discovered that no young people were won to Christ during the services, and no children were gathered in. Usually the results are just the opposite. In speaking with the evangelist the pastor said, "Is it possible that we have been presenting such a sorrowful side of the gospel that it has lost its winsomeness; that it becomes nothing more than an escape from an impending doom, instead of being the entrance into a glorious and joyful life which Christ has promised to every one who yields to him?"

It is also a *frank* presentation of the truth. It would be bad enough to deceive a man, but to delude a boy or girl is terrible. Never, never attempt to win them by false pretenses. I honestly believe that the trap schemes to get boys into the kingdom are sinful. We think we have to do it, but I cannot believe it to be so necessary as we

imagine. We think the boys and girls do not know what we want, but they do in nearly every instance. Their little eyes and ears are open. Then there is nothing in Christianity for them to be afraid of. Why keep it covered by all sorts of devices? Open it up to them. Let them examine every corner of it. Let them feel of it; see what it will do for them; whether it hurts or the reverse if they accept it. How many blessed hours I have spent with a company of boys, talking frankly about the things of God, in a natural way, just as if I had the best thing a boy ever got hold of. The worker who wins the boys of to-day is frank and above-board in his every tactic.

3. *We Must Believe in Them.* We are not to think of them as wholly depraved; nor are we to consider them as angels, for they are not. We should believe in them for all they really are and all they can be. Wrapped up in them is the future of the church. They are to lead the host of God through the time of the next generation. In but a few years they will be holding prominent positions in church and nation. Embryonic manhood and womanhood are certainly in our hands to-day. God forbid

that we should forget or belittle their value. We know that thousands of workers appreciate these facts, but does not the rank and file of our church people rather relegate the boy and girl to a place of unimportance? It seems to me so, as far as real effort to have them intelligent followers of Christ is concerned.

However, we must not place work with them on so high a pedestal that we overlook the adults of our churches. We are liable to see so much in the whirl of the young people's societies of this century that we become blind to those who have stayed by "the stuff" in the church for decades of years. Sometimes I have thought that extreme statements concerning the young people's work have been made—statements which implied that the only people of a church were the young people. We must be careful here. While we may recognize the value of this subject, yet we must not reflect on the men and women who have been pillars and workers in our churches for years, who have paid the bills and been faithful in all circumstances. What would we have done without them? We must not think that the young people know everything, and that the older people are all old

fogies, simply because they do not accept every whim and fancy that we may suggest about methods.

But after all it is true that nearly every one who to-day is standing by his pastor in aggressive church work was converted to Christ before he was twenty years of age. This fact forces us to see the value of service with the youth. Many, many times have I asked all in the congregation who united with the church under twenty to stand, and I have been amazed to see what a large proportion of our church-membership is included. There were men and women with gray hair and infirm step, but they yielded to Christ in youth. No reasonable person can discount the worth of evangelism with the boys and girls.

4. *We Must Sympathize with Them.* As I look back over these years to the days when I began my evangelistic career I see how crude my thoughts of this subject were. I was intolerant, critical, inconsiderate, and rather puritanical. Sometimes I wonder that success could ever have attended me. How little I realized the different conditions of mind with which I came in contact. I rather thought that there was only one phase of truth, and

that that phase must be spoken out and almost jammed into the mind and soul of every one, old and young alike, regardless of training and capability. I did not have much if any sympathy with the youth who could not take the gospel medicine just as I prescribed it. I had a mold and they must fit into it or be lost. I did what a great many do, judged people by rules and technicalities rather than by purpose of heart. I ought to have struggled to find the trend in life before I judged one. How easy it is to pick out every little mistake and unpleasant expression of life that we find in one and forget to see the real life that is back of the individual, yea, the soul of the one whom we are talking about. I pray God to give me an X-ray vision, that I may actually see why one is what he is and why one does what he does. This reveals the heart.

This is especially needed as we deal with young people. Think of what we have done and have said. Then put yourself in the place of the boy at his age and sympathize with him. I well remember that as a boy I attended a meeting in a church in our town. Naturally quick and impatient, it was hard for me to wait until all in the

church had passed out before I did. I had taken a seat at the front and when I saw that I would have to wait until every one had gone before I could get to the door, on the impulse of the moment I did something. What it was is not needful for me to tell, but at that time it did not occur to me that I was doing anything very awful. However, word came to mother the next day, and I soon learned the magnitude of my transgression. This experience has helped me a great deal in bearing with the frolicsome boy and girl.

I would like to mention four ways in which we ought to sympathize with the young people:

(1) In their intellectual difficulties. "What," I hear some one say, "'intellectual difficulties.' Fiddlesticks! What you want to do is to make that boy or girl think the way you do. What do they know about any mental troubles?" But, my friend, you are mistaken if you think that religion is clear to them, and they are not Christians simply and only because they love pleasure and sin too much.

It is true that our young people are constantly forced to hear statements concerning Christianity in their common school and

collegiate training, which plunge them into perplexity and doubt. They have believed in Christ and the Bible easily, naturally, but suddenly they are confronted with denials, with ridicule by their teachers and friends in school. They are staggered. It is a real trouble to them. They hardly know just what to say. They are not able to meet every objection. Now what ought we to do? Laugh at them? Tell them their hearts are not right with God? Make some positive statements and then tell them to believe or be lost? No, indeed. It will not do to misunderstand them, coldly to turn them over to the evil one, or to say, "Well, your father believed, you must. It will break your mother's heart if you ever doubt, and you must someway believe, even if you do not see how you can." We must meet them fairly; treat them kindly; recognize their difficulties; sit down with them and refrain from all denunciations and intolerant statements. Then look the trouble squarely in the face, and try sympathetically to help them. We may rant in the pulpit and make insinuating remarks, but it will only antagonize. While holding meetings in a Western city where the State University was situated, a mother came to me after

one service and said, "Mr. Rust, I want you to know my boy. He is having some trouble. The professors at school have made statements about the Bible that bother him. Would you have a talk with him?" I said, "Certainly, and be glad to." I met the boy soon and we had a delightful conversation together. His trouble was not so serious as I first thought and he seemed to be delighted to have matters cleared up.

Perhaps there are some people who would class Henry Ward Beecher with heretics, but recently I was near the church where he preached so many years, and I thought of the experience which came to his soul in young manhood. I give it in his own words:

I was a child of teaching and prayer; I was reared in the household of faith; I knew the catechism as it was taught; I was instructed in the Scriptures as they were expounded from the pulpit and read by men; and yet, till after I was twenty-one years old, I groped without the knowledge of God in Christ Jesus. I know not what the tablets of eternity have written down, but I think that when I stand in Zion and before God, the brightest thing I shall look back upon will be that blessed morning in May, when it pleased God to reveal to my wandering soul the idea that it was his nature to love a man in

his sins for the sake of helping him out of them; that he did not do it out of compliment to Christ, or to a law, or a plan of salvation, but from the fulness of his great heart; that he was a Being not made mad by sin, but sorry; that he was not furious with wrath toward the sinner, but pitied him—in short, that he felt toward me as my mother felt toward me to whose eyes my wrong-doing brought tears, who never pressed me so close to her as when I had done wrong; and who would fain with her yearning love, lift me out of trouble. And when I found that Jesus Christ had such a disposition, and that when his disciples did wrong he drew them closer to him than he did before, and when pride and jealousy and rivalry, and all vulgar and worldly feelings rankled in their bosoms, he opened his heart to them as a medicine to heal those infirmities; when I found that it was Christ's nature to lift man out of weakness to strength, out of impurity to goodness, out of everything low and debasing to superiority, I felt that I had found a God. I shall never forget the feelings with which I walked forth that May morning. The golden pavements will never feel to my feet as then the grass felt to them; and the singing of the birds in the woods—for I roamed in the woods—was cacophonous to the sweet music of my thoughts; and there were no forms in the universe which seemed to me graceful enough to represent the Being, a conception of whose character had just dawned on my mind. I felt when I had with the psalmist called upon the heavens the earth, the mountains, the streams, the floods,

the birds, the beasts, and universal being to praise God, that I had called upon nothing that could praise him enough for the revelation of such a nature as that in the Lord Jesus Christ.

Time went on, and next came the disclosure of a Christ ever present with me, a Christ that was never far from me, but was always near me, as a companion and friend, to uphold and sustain me. This was the last and the best revelation of God's Spirit to my soul. It is what I consider to be the culminating work of God's grace in a man; and no man is a Christian until he has experienced it. I do not mean that a man cannot be a good man until then; but he has not got to Jerusalem till the gate has been opened to him, and he has seen the King sitting in his glory, with love to him individually.

Those who have heard Dr. Cornelius Woelfkin relate the incident of the skeptical young woman who went to the study of his preacher-friend to talk about her difficulties, and how tactfully and sympathetically and wisely this friend led her to see the reasonableness of a faith in Christ, will never forget it. I am convinced that this is the only method of reaching those who are truly perplexed about God and Christianity. The evangelistic field ought to have thousands of preachers who know how to deal sympathetically with the youth who are meeting problems every day. I

believe that there are few who cannot be helped into an intelligent faith in Christ. God's Spirit will bless this method, we may be sure.

(2) In their social difficulties. I am very sure that we ought to exercise great patience with young people in the matter of their pleasures and pastimes. The social world is large and real to them. It is their very life. Parents and business men combine to make provision for this desire of theirs to enjoy life. To be ostracized from social pleasure would be almost death to them, so they feel. Whatever hinders them in their good times is an enemy. They cannot conceive how any influence which apparently takes away from them the very things they like is for their best good. They reason it out that God and the saints and evangelists and preachers of all denominations have conspired to try and force them to leave that which makes life worth living to them. Deacons and church-members are excellent people, but they had their good times when they were young, and then when they thought it was time to get ready to die they joined the church and decided to give up pleasures. This is the way so many of them seem to reason and they just

look daggers at the preacher or Christian who tries to get them to unite with the church. With this thought of Christianity in their minds one can hardly blame them for not rushing into it. Pleasures and social life among themselves are real indeed, and religion is exceedingly vague to say the least. They are going to have their good times anyway, and by and by they may unite with the church. They misunderstand what Christianity is. To them it is principally a restraint. You can't do this and you can't do that. Poor blind souls! How many times have I heard them talk, and thought how little they really knew about it.

And after all, are we not somewhat to blame for their ever getting such thoughts? Have we not sung over and over again, "Worldly pleasures all forsaken, I surrender all," until they think that they could not become Christians until they were willing to say "no" to every desire for worldly pleasure? That should be sung, "Sinful pleasures all forsaken." They would understand it better then. Then they hear some good woman speak in meeting and say, "When I became a Christian, all desire for certain pleasures was taken away, and I have never wanted to do those things

since," until they believe that even the desire to have a good time is wicked, and Christians think that they are wicked because they want to have such good time. Some preacher gets up and says if you want to dance, that proves that you're impure or sinful, and they know they like to dance, and yet they cannot see why they are bad or that it is bad. But they must be wicked because others say so. We must not conclude that because a girl desires to move her feet to waltz or other dance music that she is full of evil. It all depends on what that dance is to her. And we never help her or help the young man by declaring that any one who wants to dance is full of evil. There is a better way. For years I have made a study of this question and have talked with thousands of young people, and rarely have I found one who could not be reasoned with on the subject.

Let no one think for one moment that I am sanctioning a worldly life or excusing any for yielding themselves to be devotees of pleasure. I am seeking to put myself where the young people are and endeavoring to see the world from their standpoint, trying my best to induce them to let Christ come into their lives and help them adjust them-

selves to life in a right manner. My method with them generally is to get away from the thought of specific pleasures or even special sins, but to tell them of God through Christ and what he wants them to be, and what his purpose for them really is; then the awfulness of sin in wasting a life in which he wants to live and of refusing him leadership; then ask them to yield to him and not worry about anything. Ask them then to give up anything which they know to be wrong, and study questionable relations and not enter into them until they are sure they are right. Urge them if they find anything to be wrong to say "No." God simply wants our young people to be kept from danger and devoted to the best. I point out carefully the dangers of dancing, etc., and very seldom do I find a young person who does not see it. When he does, he yields to a God who loves him, and not to a tyrant who would try to force him to live in a prison-house all his earthly life. Scores and scores of instances could I give of bright young people who had failed to grasp the full meaning of the Christian life, but who after sympathetic help have given themselves with enthusiastic devotion to Christian service. My

plan has been to ask them to make Christ and his work the supreme business in life and everything else secondary. I have tried to show them that God had no thought of destroying the pleasures of their lives, that he simply wanted them to develop to the best possible, and asked them to shun the sinful and the better to gain the best. How often I have quoted the following verses and have been delighted to have the young people individually respond by saying, "Mr. Rust, I am anxious to be God's best, and I want everything excluded from my life that is not actually helping me to be his best." These are the verses which have helped me many times. They express one of my life mottoes:

God has his best things for the few
  Who dare to stand the test;
God has his second choice for those
  Who will not have his best.

It is not always open ill
  That risks the Promised Rest;
The better, often, is the foe
  That keeps us from the best.

There's scarcely one but vaguely wants
  In some way to be blest;
'Tis not the blessing, Lord, I seek,
  I want the very best.

And others make the highest choice,
  But when by trials pressed
They shrink, they yield, they shun the cross,
  And so they lose the best.

I want, in this short life of mine,
  As much as can be pressed
Of service true for God and man;
  Help me to be my best.

I want to stand, when Christ appears,
  In spotless raiment dressed;
Numbered among his chosen ones,
  His holiest and best.

I want, among the victor throng,
  To have my name confessed;
And hear my Master say at last,
"Well done, you did your best."

Give me, O Lord, thy highest choice;
  Let others take the rest;
Their good things have no charm for me,
  For I possess thy best.

Scorn the bad, tolerate the good, like the better, but love the *best*. Be satisfied with nothing less.

(3) In their physical difficulties. I do not now refer to any deformity of the body, or any particular disease, but rather to the fact that there is a time in the life of every boy and girl, between the ages of

twelve and twenty, when it is hard for them to do even what they want to do. They cannot concentrate the mind, or formulate a definite purpose regarding anything. They hardly know where they are. No clearly defined outlines of life's meaning are before them, and there seems to be no special goal to reach. They are between wind and water, floating and drifting. They came from somewhere, they pinch themselves and say, "Yes, we are alive, but where we are going we do not know." Have we forgotten the awkward days? The days of wondering and amazement, when we could not put matters of life in their proper relation? When we acted so foolishly and giddily and thoughtlessly? Sometimes I think that we forget all this entirely when we deal with the young people. We go at them hammer and tongs. We strike them right and left, chiding them for this, ridiculing them for that. As the stinging blows fall in rapid succession on them, they sit stunned before us. They know it seems to be true, and yet they hardly know why. They resent it, they fight hard against it, and declare they do not want to be good, when all the time they feel differently.

Oh, for the power to see them as they

truly are, passing through some of the physical changes which mean so much and yet which force them to act in a way in which they are not really normal. Oh, for the power to go to them in their need and lovingly, sympathetically lead them to a real fellowship in Christ. How he can assist them in the straightening out of life's tangles. Should we not recognize the period of adolescence and try in all of our evangelistic work to know our young people and what they are experiencing as we take the gospel of Jesus to them?

(4) In their moral difficulties. Can we name a boy or girl who hasn't them? Hardly one. Those who have inherited the best dispositions and have been shielded almost perfectly from evil associates find sooner or later that they are in the midst of a world of moral difficulties. Every boy and girl has been forced on a battlefield. We have no disposition to criticize our Lord in allowing it to be just as it is. We recognize the value of the moral combat of life. However, the mystery of evil has perplexed more than one as he has looked out on the clashing of it all.

The fact is that our youth come into this world of continuous fighting through no

volition of their own. Thousands of them are born with terrible moral handicaps, and some of these are directly traceable to the weaknesses of parents, while others come from generations back. Sometimes it is heartrending to see what innocent children are obliged to carry all through life. It would seem as if it were better had they not been born. It is useless to blame the parents, or ancestors, or God, for allowing it. The fact is they are here and the fight is on, and they will need all the help of man and God to see them through victoriously. The difficulties have a twofold nature. There are inherent tendencies and outward temptations. Some are born with tendencies that carry them on toward sin with almost irresistible power. They follow out the bent of these tendencies unaware of why they do it and where they are going, and it seems almost impossible to stem the tide. Then before they really understand the world they have been thrust into, manifold temptations will allure them on every side, and they will find themselves drawn from without and impelled from within to go toward evil. They have a tendency toward some sin, and almost instantly that tendency will find its counterpart in some

temptation which will cross their pathway. Here they are driven from within and then beset from without along the same line, and they must withstand both, and the double battle seems altogether too hard. They declare it is enough to fight against their inner handicaps without being obliged to carry on the double warfare. May I not ask if it is any wonder that so many go down in the struggle?

Millions of youth are in the thraldom of sin to-day. Some are satisfied, some are so ashamed they feel there is no hope; they have lost courage. Others are gloriously battling. Not many boys and girls have walked into sin with eyes wide-open and because they have deliberately planned to do so. Not for a second would we excuse all; I am simply asking that we think of the facts and then sympathize with the boy and girl and wonder if we would have done better had our lives been differently circumstanced.

Some have been dealt fairly with, others have not. Parents and preachers, I am afraid, have hurled anathemas at them, and declared they were fit only for perdition. Some have been calmly warned, but many have not. There are boys who have been

led into sin, who have awakened to the evil nature of some inherent tendencies and the temptation they have yielded to; but they are ashamed to face the facts and while they are suffering mentally because of it and they wish they could be different, no one approaches them in the right way. They need help. There are others who have not gone so far; they need sympathetic advice.

It is our privilege to go to them, sympathize with them, show them that God in his love has made provision to overcome everything that is evil, so that they are really without excuse if they continue in sin, after he has sent to them a Christ and his Spirit to give them grace to conquer. Tell them that God does not condemn them because temptation comes to them. Have them understand it that God blames them when he loves them enough to offer to help them out of their difficulties through Christ, and they love to continue in sin and refuse Jesus as Saviour and Lord.

5. *Use Correct Methods with Them.* Probably we cannot lay down any hard and fast rules regarding methods, but the Holy Spirit will illumine our common sense, and experience will teach us daily how best to

deal with them. I would say that in approaching the boy and girl as we desire to lead them to Christ-life, we must not forget to—

(1) Keep in mind the age of those whom we are working with. This is important both in individual conversation as well as special meetings. We must plan intelligently to reach the mind. This is to be arrested first of all. We need not fear psychology. To be conversant with its deductions will not hinder us in real spiritual service. We may say there is a spiritless psychology and a spiritual psychology. We should know the story age, the history age, the hero age, the social age, the philosophical age, and suit our illustrations and talks and methods to these facts. Surely God would love to have us recognize mind-workings of even the boys and girls as we lead them on to Christ.

(2) Study individual propensities. While there are some general facts which are interesting to every child, yet there is usually in each boy and girl a special trend, a peculiar bent, which we ought to ascertain and use to reach the child. Our boys and girls have hobbies, some game, some mechanical invention, some art. If we

show interest in these it will help us to get into their hearts. I for the most part use every legitimate means known to find out just what this is in each one I deal with. I take time to talk with them about it, and if possible have them show me how accomplished they are in it. Commend them in it and if possible help them concerning it.

(3) Get into close touch with them. Notice them. Never pass them on the street without recognizing them and speaking to them. We must not be gazing at the stars all the time; there are jewels at our feet before us constantly. We must not be mystical and ethereal with boys and girls. They are not living in the heavenlies and we must get down beside them. If we are to help them we must get right into the center of the life of the youth. Every sucessful worker among them knows this. Foolish dignity is laid aiside.

(4) Inspire them. We are to remember that we are dealing with something which is alive. There is much to work on. Given a room full of young people from ten to twenty years of age, there is movement. They cannot keep still. Frolic and fun are plainly written in their faces. Now what are you going to do with them? First

know them before you speak. How the first move ought to be studied. It is a crucial time in their lives. Dealing with young people is important business. We must not err. Some of them are like frightened fawns. Some are amazed at themselves and their surroundings. They fail to see any adjustment of their insignificant lives to the great world about them. They are eating, sleeping, playing, studying every day, but what is it all for? What is life anyway? The problem is ours. We are to hold them, to help them, but how? Let it be decided for once and for all time that we are not to scare them, nor antagonize them. Let them see at once that we are their friends. We must not strike them, condemn them, wound them needlessly. If we are obliged to reveal their faults, let us be more than careful how we do it.

But this is not what I wish to emphasize. This is only one side of it. To my mind and as a result of many years' experience I would say that we are to ask God to help us inspire them. Show them the glory and grandeur of the God and Christ whom we love, of the Christian life we can live, of the possibilities of Christian manhood and womanhood. Tell them that

no moral handicap which may be theirs can effectually hinder them in their desire to climb the ladder to God and the best he has for them. Away with denunciations without inspirations. God's Spirit will do the condemning as they see how far short they are of what they might be and have been inspired to be. Sin will be all the more terrible as it causes them to waste and ruin the life and the soul that Christ has promised to save and develop. To be sinful when they might be righteous, to be weak when they might be strong, to refuse Christ when they might accept him, will seem too mean to contemplate. That is, with the vast majority of them this will be true.

(5) Expect something of them. We are to believe at the outset that there is something in every one to start on. We will not argue as to when God put it there, but we may be positive that it is there. We are not to approach them as if each were full of evil. I recall a visit to an inland Western city of some ten thousand people. While talking with the pastor of the church about the young people he said, "We have a bad lot here, and the girls are bad, numbers of them." But I asked him how many, what proportion? As I pass along the

street would you have me believe that half of the number of girls whom I meet are bad, really bad?" He answered, "No." "Well," I asked, "one-fourth?" He answered, "No." "Well, one in ten?" "No." Finally I asked, "Well, tell me, honestly, do you believe that one in fifty is bad?" He said, "Well, I should hardly want to say that; possibly one in a hundred." So you see the girls were not so bad as he thought at first, and he did not think so, really. We may make statements as if all were wicked, but we do not do it thoughtfully. And we need to be very careful how we say that a large proportion are bad.

I do not believe we ought ever to approach them as if we believed they were almost hopelessly bad. We do not help them much by making it public, either. Why not meet them expectantly? Let them see in your face that you believe they can be something, even if they are not. Let them know that God expects something of them. I would have the face radiant with hope as I stand before them, no matter what class we are dealing with.

Then after I have hopefully tried to help them for a week of meetings, and they

have realized the awfulness of sin and the possibility of a life with Christ as Lord, I come to them again with expectation not only expressed on my face, but actually felt in my heart. Believing God and believing them, I truly expect that they will yield themselves to Christ, and I act as though I did. I do not see how they could think of doing otherwise. A little girl went into a grocery store in Texas to buy some eggs. She walked up to the storekeeper and said, "Is you got any eggs?" He answered, "I ain't said I ain't." She answered, "I didn't ask you 'IS YOU AIN'T you.' I asked you 'IS YOU IS you.' AIN'T you?" She received the eggs. In my meetings it is generally my method to say, "Is you is you," expecting them to say "yes" as the girl expected the eggs.

(6) Give them time for careful consideration and deliberate choice. Criticism has justly fallen on evangelists and workers with young people because they often do not give them time calmly and intelligently to confess Christ. They have gathered a number of children together, and then after telling some pathetic story of some one dying and going to heaven, at that moment ask how many want to go to heaven? Where

is there a child who does not? This is not sane. It is not to be commended.

I have also decided that it is not best to ask them to raise their hands to express their decision. I never do it now. In fact, I tell them at the first that we are not to raise the hands except when I specially request it as an answer to some question. Why, all evangelists know that many times the raising of the hand signifies almost nothing. I have had boys and girls of intelligent years raise their hands to answer in the affirmative questions which if they had thought about at all would never have been answered in that way. I have done it at times simply to test them and have proven to them its lack of significance, and they have understood why I never ask them to raise their hands to express their yielding to Christ.

We should not ask for abrupt confessions, or for them in concert. Boys and girls are oftentimes like a flock of sheep. We must deal with them directly, individually, and practically demand of them to think it out for themselves and yield to Christ one by one. Of course we are to help them and encourage them in every way possible. Then there is no need of hurrying. We

must take time for their sake. There is danger in haste. It will injure them. We need not fear about them. Nearly every one of them can be won to Christ easily. We should also believe in a developed evangelism, a growth to a thoughtful and intelligent yielding to Christ. Let the Holy Spirit lead them day by day through the meetings, adjusting the message of the gospel to their heart and mind conditions and at the end of a short time their confession of Christ will be made beautifully and deliberately.

I am profoundly convinced that there is a wise evangelism with the young people and even the children which commends itself to every thoughtful Christian person. I shall now outline in as concise and yet comprehensive a manner as possible about what my own method with them is.

This is the plan generally executed in series of a week or ten days of meetings. Of course every service is attractive, bright, and enthusiastic, but reverent. We are in the presence of God to think about what he would have us be. All understand that it is not a show. They know just why we have come together. I explain it at first meeting.

Through the chalk talks we endeavor to

a. Reveal God to them; who he is; what he is; how he feels toward them.

b. Reveal the value of a human life, their lives.

c. Reveal the terrible character and power of sin. It ruins the life. It turns against God.

d. Reveal God's love in Jesus; his coming to make us right with himself and to save life from ruin and to all that is best for time and eternity.

e. Reveal the awfulness of their sin, if they deliberately refuse to yield to Christ and let him save them to himself and his kingdom.

f. Reveal what is expected of true Christians.

g. Reveal that NOW is the time to confess all sin; to yield to Christ; to begin the Christian life.

At the close of each meeting there has been a time of prayer, with heads bowed forward on the back of the seat in front. During the week personal conversations have been held with several of the older and more thoughtful ones. We have gotten acquainted with all. Diffident ones feel at home. They see that we are genial

and youthful even if we are Christians. There is an atmosphere of faith in each other in the service. There is very evident growth in grace and toward an intelligent grasp of what it implies to accept Christ and begin the Christian life. They realize what God expects of them. Whatever is done will be done intelligently.

Near the close of the meetings I ask them to decide in their own hearts what they are going to do. As we bow in prayer I ask them to pray about the matter. They have also been requested to set apart a special time at home in their own rooms to kneel and quietly yield their hearts and lives to Jesus. Then following this, at the close of the next meeting, I ask all who really feel that they understand what it means and want to be true Christians to come back after the service is dismissed and tell me. The meeting closes. They do as they choose. It is delightful to have many come, one by one, and tell me that they are ready to begin a life for Jesus Christ. I talk with them, pray with them, give them verses to read, etc. The pastor stays with us. He talks to them also. At the close of a little after-meeting with them I ask them to go directly to their pastor

and give him their names. He would like to explain what church-membership means, etc. Many pages of a book could be filled with the record of beautiful incidents of true conversions. There has been no excitement. The young people know they have done the right thing and they have not been unduly urged. Of course there are some who even with this method are superficial and do not prove faithful. However, I know of no better way to deal with them. And is it not true that we go to the extreme and expect too much of them? If a boy or girl yields to Christ the best they know how, up to the limit of their own capacity, what more can they do? The operation of the Holy Spirit is entirely with God if they have done their very best to turn to Christ.

Happiness has flooded my soul as the young people have responded to Christ in our meetings. Joy fills my being as I think that God has used us to start many a boy and girl toward him. During meetings at a Western town the pastor of a neighboring church stood by me as I dismissed a most reverent and thoughtful company of young people, after I had asked those who really were in earnest in their desire to be Chris-

tians to come back to me and tell me. He saw them come, and was with me as I talked to them. By and by as we were standing together I saw a boy of about fifteen years of age coming; he stepped in the doorway and then up to me, and looking into my face, he manlily said, "Mr. Rust, I would like to be a true Christian boy." The pastor's eyes filled with tears. I said, "God bless you, my boy," and put my arm around him. He was a very intelligent boy, and was soon happy in Christian service. I baptized him shortly afterward, and I have heard that he is growing rapidly into a noble Christian manhood.

This has been my experience in hundreds of cases. After all what more glorious work can we do for God and man?

(7) After conversion and confession, stay with them every day. I fear many good workers fail here. Remember confession of Christ is but a beginning. Every one of these young people will need constant care and training. We must not drop them after they have become members of the church. I fear that many grow careless and get discouraged at this point. I refer to the boys and girls. They have been passing through exciting experiences. The

public confession has demanded considerable nervous strain, and now it is over, they begin to wonder why they do not feel just the same every day; why they fail at all when they try hard; why temptations seem to come faster than ever, etc.

We as their helpers must have an oversight of them. Each boy and girl ought to have at least one person who is a strong Christian, who is wise and tactful, to consult with at any time. The pastor cannot reach every one. It is exceedingly important that some provision be made for the special care of each one of the young people. It will save many to a happy and consecrated life of service.

Too many foolishly criticize young people after they become members of the church. They enlarge their faults and minimize their good points. They mistake their fun for empty superficiality, and they judge them by false standards. Some people declare at once if they hear that a girl has gone to a dance, "Well, she could not have been sincere when she united with the church," and they begin to gossip about her and even treat her rather coldly. Now this cannot be a Christian spirit, and it is most disastrous to the life of the youth.

We must not do it, simply must not. I am not in any sense lowering the standard of church-membership. I am simply pleading for sympathetic care of the boys and girls after they become church-members. A thousand things come up to demand our help. Let us make them feel that they may confide everything in us and then stand by them every day. Help them over hard places, and help them to prepare for years of usefulness in the service of their Lord.

The other day I received a letter from a young man who as a high-school boy was converted in my meetings some years ago. I remember his conversion very well. He had said that he would not yield to Christ or confess his desire to become a Christian in any public service. He was most sincere in it. He was reticent and diffident, and the idea of public confession bothered him. I treated him kindly, waited a few days and then went to him one night and told him he had better come. He said "No." But after the next Sunday's men's meeting I went to him again and asked him if he really did not want to be a Christian. He answered, "Yes, Mr. Rust, I believe I do." I then said, "It is the standing or going forward in a public

place that bothers you." He said, "Yes." I then asked him if he thought I had better give up asking people to confess Christ. He said, "No; it is all right." I asked him if he thought God would make a special rule for him. He said "No." Then I said, "Now, my dear fellow, kneel with me and tell God you want his forgiveness and do not worry about the confession. Get right with God first." We kneeled. He prayed. He was happy and went home. It had not been said that he must confess Christ in any prescribed way. We cannot demand that of any one. However, he was present at the evening service, and before the whole congregation came boldly forward at my invitation for those who had yielded to Christ to confess him. He is a worker in the church, is superintendent of the Sunday-school, and is a promising Christian man.

I could easily lengthen this chapter by writing of many young people who have been truly converted in our meetings, and who are now growing into efficient Christian manhood and womanhood, but I do not need to. Surely we must realize that the opportunity of the Christian world to-day is with the young people and one can hardly

be excused if he does not enter into active evangelistic service for them.

I want to close this chapter by writing of one who was converted not long ago. During recent meetings in New York State I witnessed one of the most beautiful incidents of child conversion that has ever come to my notice. A girl who was the daughter of parents who were prominent in the church, listened while I told of what it meant to be a Christian. She was an intelligent girl of nearly twelve years, quite mature and womanly for her age. One evening she came to me and asked if she might call and talk with me the next day. The appointment was made and we talked for about a half-hour. During our conversation she looked up and said: "Mr. Rust, I want to tell all about it." She then proceeded to say that the other day as she was lying on her couch she was thinking about what it implied to be a Christian, and she seemed to hear God saying, "'I want you to be my own child. I want you to love me and serve me forever. Will you?' And I said quickly, 'Yes, Lord, I will be your child,'" and then she said, "I was so happy."

She then told me that she had told mamma that she wanted her to come into

her room on Easter morning (and this was just before that time), as she had something she wanted to tell her. On Easter morning her mother went to her room and the girl opened her heart and told the mother her experience. She had written a note to her father, saying that he was to open it Easter morning. I was preaching in the church where these people attended on this Easter day, and at the close of the morning service this father came to me and tears were in his eyes as he said, "Mr. Rust, this is a happy day for me; my daughter sent a note to me this morning, informing me that she had yielded her whole heart and life to Christ, and she wants to be baptized just as soon as convenient. I am indeed a happy father."

VIII

Evangelism with the Individual

HUS far we have considered evangelism in many phases and have covered the work of the church in public meetings and the general service with individuals, but we have not considered how

best to lead a single soul to Christ. In this chapter we want to put ourselves into an actual conversation with one who is not a Christian.

We are sure that we are to discuss a very important feature of our subject. The successful personal worker is a rare individual. Many preachers who are a power in the pulpit are weak here. They have courage and strength before the many, but they are bashful and awkward when dealing with but one. And to thousands of church-members this work of really leading a soul to Christ is almost unknown. Some have relegated it to the preachers, some are totally indifferent to it, and some would do it if they only knew how.

We may at once believe that this service deserves the study and effort of each Christian. We ought to be alive to its place in the kingdom. I also firmly believe that God can develop the most timid and ignorant person into an efficient soul-winner.

It is not my purpose in this discussion to consider the preliminary and necessary qualifications of the soul-winner at any length, but rather confine our thoughts to the method employed in accomplishing the purpose of our work with the inquirer.

However, we must recognize that certain very positive qualifications are absolutely needed to give one success. God may at times use the ignorant, weak, and awkward workers to help inquiring ones into the light, but their inefficiency was no help to them and God simply blessed the truth they spoke, notwithstanding their methods. He honored the motive, that spirit of heart interest in the lost, even if the methods were not polished and up-to-date. It is true that almost any old plank or contrivance that will float might save a drowning man, but it is not so easy nor so comfortable as the new life-saving devices which are in use at our United States life-saving stations; and this specially prepared apparatus will help to save more than could be saved in other ways. They will make salvation more sure. God can use almost any one to help another into the kingdom, but he would rather have those with proper equipment. There must be character, personal experience in the life and spirit of Jesus as Saviour and Lord. We can hardly imagine an ungodly, hypocritical person leading souls to Christ. Such people are not in this business very much. If a man (who is afterward proven to be a hypo-

crite) preaches the gospel and has success in getting people to confess Christ, we must remember that God simply blesses that part of his message which was the gospel truth to the saving of men. He could have used the truth more if the man had been genuine. There are very few hypocritical people in our churches who are trying to save people. One must be saved himself before he can help another out of the depth of sin to the solid rock of truth in Christ.

Then we ought to possess a passion for souls, a longing, a constant anxiety for the salvation of friends in particular, each and every one. Jesus came to save. This was his passion. Paul had it. See Romans 9 : 1-3; also Romans 10 : 1. Paul had great sorrow, actual anguish in the heart and unceasing pain, no let-up at all. He was constantly burdened for his brethren that they might be saved. Then he adds that he could wish himself cut off from Christ, if by that he could have them all saved. How different this is from the idea of selfishly asking Christ to save us and forgetting the others who are lost. Probably there are very few people in the world to-day whose passion for souls is as intense as that of Paul's. No man in recent years has

revealed more of this longing for others than did David Brainerd, the apostle to the Indians in our country. He said: "I care not where I go, nor what hardships I endure, if I can only see souls saved. All I think of by day and dream of by night is the conversion of men." And the best of it is that after nights of prayer and days of work for others, he saw even the hard-hearted and ignorant Indians brought to Christ by scores. It is true without a doubt that we will do little work for individuals unless we are intensely anxious for them. In my own life I seldom meet any one anywhere but about the first thought is, I wonder if you are a Christian. With this thought in mind, it is quite easy to work toward their salvation. Without this anxiety we will do little. May I add that this passion can be cultivated? We can grow into it. The Holy Spirit can reproduce in us that which was uppermost in Christ and all men and women who have lived close to him throughout the ages.

The picture before us is something like this. Here is a godly, consecrated Christian, anxious to help some one to Christ, about to talk with one who is not a Christian. The worker has been in prayer, he

is conscious that he must be led by God through his Spirit. He has also prayed that God may prepare the heart of the one with whom he is to talk. He has studied his Bible, he knows the way of salvation, and can point it out from Scripture. He is willing to work hard. The two are together. Not a word has been spoken. The question for us to consider is, How is he to help that one to Christ? We confess that it is a moment of anxiety to him. He does not want to make a mistake. He is not a novice. He is not an upstart. He is not a crank nor a religious enthusiast simply. He is a man with another man. It is a matter of eternal importance.

We are well aware that we cannot lay down any hard and fast rules. We are to allow great latitude for the Spirit's guidance, yet there are fundamental principles concerning methods and sane details of methods which we can generally rely on to be used by God to help.

The worker needs to remember the actual condition of the soul out of Christ, that Jesus can save *him*, this ONE with whom he is talking. There is no doubt about it. The worker is sure of it. He is also assured that God will give wisdom to both.

With these convictions the Christian is to proceed peacefully, calmly, confidently, no nervousness or worry, simply resting in the joy that God can by his Spirit save.

And may we not believe that our God has not commissioned us to carry the message of an intricate and difficult way of salvation to this individual? Bishop Brooks once said that we make a theology which is a hundred times harder to save a person than God ever intended it should be. We can hardly conceive of God making it as difficult as he could to get one into his kingdom. To be sure the task of saving men is no insignificant one, but it is made as easy as possible. God's heart would certainly plan that for his creatures. He will lift man out of sin and into righteousness, out of hell and into heaven by the simplest means and the easiest method that he can provide. He is not going to make it hard for man to find him. No; and a consciousness of this will aid in work with the unconverted. The hard part, the complete provision for the salvation of this man had been accomplished through the Christ of the cross and the resurrection. The part for man ought to be easy.

I. Be Careful of Approach. We want

to make an excellent start. Much depends upon the first word, the manner of approach. Abruptness is always to be avoided. Some go at it as one would to batter in a door. We strike the individual a blow that almost knocks him off his feet. Then there are others who think the only way to approach a person concerning their soul's salvation is to take the most roundabout route they can find; so they begin to talk about everything under the sun, and sometimes they get lost in the maze they have prepared for themselves and never actually open the door of approach. We do not need to do this. We must not think that the person whom we are talking with is a fool; and if we are scheming to talk with him about religion and do it without his knowing it we had better stop at once. Sometimes we miss our opportunity by not taking up the subject in a tactful way AT ONCE. Many, many times the one who is not a Christian is anxious to have us help him, and wonders why in the world we do not knock at the door, instead of trying to get at his heart through the roof. He begins to think that religion is a mystical matter to us, if we know so little as to how to talk to him about it. Then oftentimes the method one

employs (I mean this great hesitancy to be in conversation about soul-needs directly) rather gives one the impression at times that we are apologizing for our message. We have some goods, but we are a little afraid to show them. And we are afraid that we will be asked if we are a fair sample of what Christ can do, and that bothers us. My experience has taught me that if one is approached correctly there are very few people who cannot be engaged in a heart-to-heart religious conversation at the outset.

But what is a tactful approach? This is the question that is not easily answered in a moment, and yet we may find some solution of the problem. I heard of a minister who was a great hand-shaker. He had a grip like a vise. One day he took the hand of a little boy and absent-mindedly squeezed it terribly. Then he said, "Well, my little man, I hope you are feeling well to-day." The boy replied, "I was until you shook hands with me." Now this was not tactful. That boy would run from him ever after that.

Perhaps some might think that the following is an illustration of over-sensitiveness in tact: "The story goes that a certain

king had a dream and wished to have some one interpret it. He called one wise man, to whom he told the dream and asked him to explain the meaning of it. He answered, 'Your two sons and you are to die.' The king had his head cut off instantly. He called another wise man and asked his interpretation of the dream. He answered, "You will survive your sons." The statements were equally true, but expressed in a different way.

It certainly does make a great difference as to how we break the news of a man's moral need to him. I heard of an accident where an Irishman whose name was Michael McCarthy was killed. His fellow-laborers did not want to tell his wife about it. Finally one man was despatched to inform her of the bereavement, and he was told to break it to her gently. Upon arriving at the house he found the woman sweeping the porch, and as he stepped through the gateway he hailed her by saying "Good afternoon to yez, Widow McCarthy." She answered by saying, "Sure and I'm not Widder McCarthy." He answered by saying, "You're mistaken; they are bringing home the corpse of Michael this minute." This is certainly an extreme

illustration, but it actually seems to be about the manner in which some people meet sensitive souls.

And there is an opportune time to help the individual. The personal worker should exhibit great wisdom here, for it is where many have conspicuously failed. A preacher was driving to an appointment when he came up to a man walking who had a heavy pack upon his back. The preacher asked him to ride, so the man took his place on the seat, depositing his pack at his feet. The preacher was a conscientious man, and believed that he ought to talk to this man about his soul. He, however, procrastinated and just as they were entering a strip of dense woods he mustered up courage, turned to the man and abruptly asked him, "Are you prepared to die?" whereupon the man answered "No," jumped out of the carriage and ran. Only a story, but the lesson is obvious. I fear that many conscientious souls have been almost as injudicious as this preacher was. We should be careful to speak in the right way at the advantageous moment.

We need to study our man from all viewpoints in order to approach him wisely. We ought to be firmly convinced that there *is*

a way of approach, a door of entrance into every heart. Not one is there who cannot be approached in some degree. There is a direct avenue to the soul of each individual. It may seem to be covered up with all sorts of debris and sin, but it can be found. Sometimes we find an entrance through the thing that the man is specially interested in. We should study his tastes. I have heard of a half-witted fellow who heard that people were hunting for a horse and he was asked to help find him. He sat down where the horse was last seen and thought, "If I were a horse where would I go?" He went there and found him. As I approach a man I generally reason this way. If I were that man in his condition, how would I like to have people ask me? What would interest me? And then I proceed to talk to him as I would like to have some one talk to me if I were in his place.

I have for a long time been convinced that the successful worker with both sexes of all classes of people must seek to develop a power to read in the faces, the manners, the circumstances, the conversation of those with whom he deals, the actual heart problems which are confronting these people all the time. A friend wrote to a

missionary a letter of intelligent sympathy. The missionary replied by using these words: "You have a perfect genius for understanding other people's difficulties." Far be it from us to ever seek to pry into the lives of others simply to know actual conditions. But each of us ought to seek to get near the other one, to put one's self in his place, to understand his struggles and motives. Constant practice in sympathetic service will enable us to become more efficient in helping those who need assistance. To approach them with intelligent sympathy will give us an entrance into the life which cannot be secured in any other way. May we not work toward possessing this genius of understanding the troubles and problems of the one with whom we deal?

Happy and useful is that person who knows how to approach people in all conditions of heart perplexity. What a joy it is to know that you are actually getting into the citadel of a life. You have found a way and the door is opening up before you. You can generally tell whether you have found it out or not in a few moments of conversation, although some will try and hide it from you until the last moment. Mysterious indeed are the workings of evil.

At an informal meeting a pastor quoted the objection, "Have we any right to force invitations upon people?" One of his laymen sprang to his feet and said, "I take no stock in that objection. For twenty-five years in my business, I have been going to people when I knew that they did not want to see me. When they say so I smilingly wish them good day and call again." One can easily see the truth in the statement of this business man. We should ever be persistent, but be guarded as to the method of our perseverance. Perhaps some of us are getting to be so careful in our treatment of lost men and women that are losing all power to make any real impression upon them. Just where the line between nagging and persistent and safe invitation is, may be difficult for some of us to determine, but generally speaking, frank and continuous solicitation for the salvation of our lost friends will bring most satisfactory results.

II. Be Sure of Mutual Understanding. It is of paramount importance that the worker thoroughly knows what dition the unconverted one is in, and also that this one understands what the Christian is trying to do with him. We must remember that oftentimes the inquirer mis-

understands himself and you will have to show him what he really is. There are many patients who do not know what is the matter with them, and it is the business of the doctor to find out and tell them. Just so in dealing with the unsaved individual.

Then we cannot treat them correctly if we misunderstand them. We will give the wrong medicine. It is necessary that we exercise great patience in endeavoring to ascertain the exact heart condition of the one with whom we are talking. We must not jump at conclusions. He will sometimes make statements which after careful questioning we find he really did not mean. I recall a conversation with a young man in Minneapolis. He appeared interested. I asked him if he were satisfied to live in sin, and he answered "Yes." But I found, on further inquiry, that he meant that he felt he must do wrong where he was placed every day. He thought he could not be different, therefore he must remain satisfied to be in sin. How important it was for me to understand him.

It is also necessary that the one whom we are trying to help understand us. A student tells of a mishap that happened to a presi-

dent of a college. He had boarded a car, taken a seat, and was reading the paper when, upon looking up, he espied one of his students crumpled up in the corner of a seat. The student was in a wretched plight, and it was evident what the trouble was. The president, fresh and vigorous from his morning bath and breakfast, arose, and as he passed this student he said grimly, "Been on a drunk?" The student's sleepy eyes opened a little and his tongue rolled as he languidly said, "So have I." Now this student thought that the president was in the same plight that he was in. He was therefore in no position to help him. The soul to be helped must recognize that we have something that he has not; that we are in a clear atmosphere, while he is in the fog; that we can see where we are going, even if he cannot; that we are out of the sea of doubt and sin, and on a sure foundation, where we can assist him in his dilemma. He must believe that we know what we are talking about before he will have much confidence in what we say.

The inquirer must also understand our motives. If he thinks we have come to criticize simply, or because we have a sort of sentimental pity for him, we cannot help

him. Or if he imagines that we have set ourselves up as models and look down upon him and simply go to him because it is our Christian duty, we cannot help him. We should let him know that we are not talking with him to condemn, but that we want him to have the joy we have, to see life as we see it, to have Christ as one to help through all the trials of life and to save us from the power and penalty of sin. Impress upon him the fact that we are only anxious to help.

III. Make a Careful and Specific Diagnosis. When Henry Drummond was a student, he composed and delivered a paper in which he expressed his conviction that there was great need of scientific spiritual diagnosis. He said that instead of hammering mankind in a lump we should have some method of judging the varying conditions and needs of each individual we try to help. We are impressed with the justice of this complaint and the wisdom of this exhortation. We have proceeded so often as if all people were alike, and could be treated and led to Christ in the same way. Because of this unreasonable method many sincere souls have been led to believe that they must expect what they never have

had, and therefore there has been a reaction and people have concluded because the prescribed remedies did not bring the certified result to them that it had to others, they were not Christians. Tell me, why will workers be so careless about the salvation of a soul? We should know that God wants us to be extremely thoughtful about the condition of heart of those whom we would lead to Christ, and therefore there is a demand for *specific diagnosis.*

In addition to the general understanding of the case in hand we have learned by preliminary questioning there must be a more thorough analysis. We must go deeper. As the doctor probes to the very seat of the trouble as he examines a patient, so we are in some way to get to the bottom, to the underlying causes for outside troubles. We will need spiritual perception here. It is easy to think that visible signs are the real troubles when they are not. We must remove outer obstructions, and get down to heart motives, purposes, difficulties, and misconceptions. God can give us an X-ray vision to probe deeply.

Experience also helps. Yet no two cases are exactly alike, I suppose. However, constant service with individuals will enable

one quite corrrectly to diagnose. Oftentimes I have been amazed at the revelations of this specific diagnosis. Sometimes it has revealed an awful condition, and at other times it has manifested a much better condition than we thought. How many times have I exclaimed in joy, "Oh, I see what your trouble is. You need not worry about that!" I would never have known how to deal with them had it not been for a long and careful examination. Sometimes I sit by the side of one who is perplexed and say, "Now you understand me, don't you? I want to find out just what the trouble is, so that you can be helped. I shall be obliged to ask a great many questions, but you will not think me rude, will you?" As this is being done we should be calmly confident that God can suit a remedy through Christ for every one. Not one case is too difficult for him. This is consolation, indeed. How heartrending it must be for a physician to find after diagnosis that he can do nothing, and as far as he knows no one can do anything for his patient. Not so with us. There are no incurables. Go to the depths. Open up the vilest sores. Expose the most terrible of spiritual diseases, and even then there stands

One by us who declares positively, "Whosoever will may come." Remember, however, that the gospel medicine is not given to every heart and mind alike. It cannot be. Some natures must have it differently from others. Some are emotional and respond to it with great demonstration and some receive it quietly and slowly.

1. *Ascertain What He has* NOT. This is about the first step that the physician takes as he examines a patient. He asks a number of questions at the outset, in order that he may decide what is NOT the trouble. After each question he mentally says, "Well, it is not that" and "it is not that," etc. By being reasonably sure of what it is not, he can the more easily decide what it is. We may wisely follow the same method in dealing with a soul. There are many dangerous symptoms which we hope will not be manifest when we come to probe into the inner nature. Let us inquire as if they were not, and let him convict himself if they are really there.

Ascertain the following: Has he a love for sin? Has he a determination to continue in sin? Has he rebellion against God? Has he self-righteousness and pride of heart? Has he hate for some one? Has

he a consciousness of sin against his fellowmen and will not ask forgiveness? etc.

If there are no symptoms of these conditions, then we can hopefully expect to help him. If these conditions are evident, then we can point out the awfulness of the sin.

2. *Ascertain What he* HAS. Is he anxious for the truth? Does he want it at any cost? Is he anxious to quit sin, all sin, now? Is he penitent for sin; that is, sorry because he has sinned against God and himself and others, or is he simply sorry because of the consequences of sin? Does he suffer in heart because he has wronged God? Is he conscious of any special great sin in life? Is he convicted of a lack in his life? What he is not. What he might have been—shortcomings? Is he sorry because of the waste of life? Is he a genuine penitent inquirer after Christ and salvation?

3. *Ascertain His* DIFFICULTIES. Occasionally we find one who can be easily led into the light, but the larger number of those whom we talk with have real difficulties. If the one whom we are seeking to help has no symptoms which are bad, and has all the indications of one who ought to be assured of salvation and yet is not happy and

cannot be, then there is a difficulty somewhere. You are confident that he is not purposing to sin, and that he is willing to be a Christian, then you know that some obstacle hinders him. He is sorry for sin, and is as truly seeking the light as one could, yet he cannot find his way. His heart is right, yet he gets nowhere. There are many like this. They need a little different sort of diagnosis. We must in some way ascertain what those troubles are. It takes time to do it. We must find the real obstacle. Sometimes it is only one. At other times it is a complication. But the removal of one will often open the way to clear up all the others.

There are thousands of people outside of the church who honestly want to be Christians, but they are stumbling over many imaginary difficulties as well as real. It is our privilege to help them. I venture to state that if every Christian would tactfully approach a neighbor or friend who is not a church-member, and patiently lead him into a right conception of Christianity, we could rejoice in the fact that millions of people who have wanted to be right with God, but misunderstood the way, were easily brought to Christ.

Men everywhere mistake churchianity for Christianity, and misconceptions of the whole Christian scheme are constantly arising and controlling them. We must help them by straightening out these misunderstandings.

I shall mention some of the difficulties that bother inquirers. Every successful worker ought to be used of God to remove these obstacles.

(1) Concerning *doubts*. There are honest skeptics. Extreme statements have been made about the Bible and they cannot accept them, and because they cannot, they feel that it will be impossible for them to be Christians. Then their misinterpretations of the Scripture have caused them to doubt, and they need some intelligent person to help them. Reason and faith seem contradictory. They are blind. They do not understand the Christian faith. I remember a professor in a Western university who came to me and talked of his mental and spiritual troubles. Tears were in his eyes as he spoke to me. Almost every one of these can be helped to a happy life in Christ if we sympathetically deal with them.

(2) Concerning *power*. Many people who want to be Christians are kept from it

by the thought, "I never could be what I ought to be, and I will not start." The consciousness of lack of power hinders thousands. They cannot hold out. Of course they do not reckon on God's power, and they think if they ever fail that proves that they are not Christians. To these people religion is keeping rules perfectly in their own strength, and they know full well that they never can do it. They cannot see that God's grace is sufficient. We need to ascertain if this difficulty is in the way. I have found this obstacle to be real to large numbers of people.

(3 Concerning *hypocrisy*. While there is much that is not reasonable in the cry from the unconverted that there are hypocrites in the churches, yet the fact of hypocrisy is a perplexing problem for almost all inquirers and we need to approach them sympathetically in endeavoring to solve it. We must not attempt to laugh it off, but get right down to calm, serious, helpful conversation about the matter. Without doubt there are few intentional hypocrites in the churches of Christ to-day. I mean by that those people who deliberately plan to live double lives; that is, they openly avow their faith in

Christ and purpose to live for him, and yet all the time (and conscious of it too) they scheme to live a sinful and false life every day. We may rest assured that there are FEW people in the church who are doing this. But remember that many unconverted do not know this, and they misunderstand what hypocrisy really is. They have been led to think that every failure is hypocrisy. They actually think that the majority of Christians are hypocrites, because they see so much about them which is not perfect. The hypocrite is the one who plans a double life from the heart. That is his purpose. It is not always one who fails. Many with genuine hearts fail. Yes, all of us do. The hypocrite is the one who is satisfied to fail, even if he may have had some desire to be true. These distinctions must be carefully explained to the inquirer.

However, the fact of hypocrisy is here. The unconverted inquirer sees it very plainly. He knows that some are wolves in sheep's clothing. They do not deceive him. We must grant that there is some hypocrisy. We must recognize that this hypocrisy flares up before the inquiring one and really blinds his spiritual vision so that he cannot see Christ and Christian living

in the true light. It is a real difficulty. Many times we cannot say to the inquirer, "You are trying to hide behind another's double life." We ought to see the trouble and lovingly seek to help the troubled one out of it. There are thousands of people in this world who honestly want to be Christians, if they thought they could; but they will not be hypocrites, and they have thought that if they rose to confess Christ without some great feeling that some one else has, they WOULD be hypocrites; and they have also thought that if they said they wanted to be Christians and started, and then slipped somewhere, they would be hypocrites, therefore they shrink from starting. From experience I know many honest inquirers are seriously hindered at this point. But in almost every instance sympathetical reasoning will be blessed of God to their happy acceptance of Jesus.

(4) Concerning *amusements*. This affects our young people more than others. It is surely a real obstruction in their way. Life to the youth is largely a realm of pleasure. It is all right that it should be more or less. Of course it must not absorb the whole being all the time. Yet we cannot put forty-year heads on fifteen-year shoul-

ders. The young people cannot see everything as older ones can. They do think that "the rules of the church" demand their giving up pleasures which to them seem innocent and harmless. They know that THEY are not sinful in that THEY enjoy these pastimes and they cannot see what reason there is for them to stop.

My thought is that we must acknowledge that it is a real difficulty to them. The folly, yes, the evil influence, the nonsense and the tendency to detract from spiritual living may be plainly evident to us, but we must see it from their view-point and then kindly lead them to see what Christ really expects of them. In large numbers they will accept a reasonable view of the facts if we seek to help them in the right spirit.

(5) Concerning *feeling*. I have found that this trouble has been a stumbling-block to hundreds, people of all ages and both sexes. They are not entirely to blame for it. Some presentations of the gospel have forced them to consider themselves as not being sincere inquirers because they have not agonized or "*felt*" enough.

They have truly believed that certain prescribed feelings must go with conversion, etc. To be sure there are feelings, and

we are not to belittle their blessed power, but all natures are not the same. God does not demand the same accompaniments to conversion from all. I have generally said that their trouble is that they want to feel just as they *think* others feel, and they desire to feel *before* they yield to Christ that which only comes by trusting him. The only feelings that one can have before he is a Christian are consciousness of and sorrow for sin, willingness to quit it, and a sincere desire to have Christ save him. If one has these he is most assuredly a genuine inquirer. Then when he yields, with a heart purpose to live for Christ, he is saved (better, perhaps, he has begun to be saved), and resting on God's word he may know that Christ and eternal salvation are his. The feeling will come, will increase as the work of God's Spirit continues in the heart. This work will generally increase as active service is entered and continued.

Once a young man and wife attended our meetings. The wife arose, but the husband did not. I went to him and asked him if he did not want to be a Christian. He said "Yes." I then asked him why he did not stand. He answered, "I did not know that I had feeling enough." I asked him, "How

much do you think you need?" He said, "I don't know." "Well," I said, as I smiled, "my dear fellow, you are in rather a difficult situation; but I think there is a way out," and proceeded to try and help him. We talked on for a while and finally I said, "Now supposing you wanted to go from here to Minneapolis. Train was ready, every one willing you should go, ticket offered to you, etc., and as the train that you said you really wanted to go on moved out, I said, 'See here, my friend, your train is going; why do you not get on?' You answered, 'I am afraid I haven't feeling enough.'" He smiled as he saw the point, and I said, "Now you know you would leap for that train, wouldn't you, feeling or no feeling?" He said, "You're right; I would." I then explained to him what it really meant to be a Christian, and that he did have the feeling he ought to have if he was sorry for sin and wanted to be a follower of Christ. And he yielded then and there.

A very intelligent man, husband of a woman who is a member of a Baptist church was in my meetings recently. He had attended church for years, and yet misunderstood just what condition he ought to be

in to begin consciously the Christian life. At the close of a service, in which his fifteen-year-old boy had been baptized, I went to him and grasped his hand. After greetings, I asked him if he was not about ready to yield to Christ, and he said, "When I feel the change I will start." Of course I said to him, "Why, my dear brother, you have it wrong end to; you will never feel the change until you first yield. If you wanted to take a trip from here to Paris you could not feel that you were in Paris before you had started." He wanted to be a Christian, tears were in his eyes as he spoke, his feelings were what he ought to have and all he could expect before yielding, and yet he was stumbling over the question of feeling. I have met hundreds of thoughtful men who totally misunderstand the necessary prerequisites to conscientious decision for Christ. Well, may we patiently endeavor to help these and all others in the same predicament.

(6) Concerning *standards*. Oftentimes the inquirer has trouble because he thinks that the standards of Christianity are so high that he never could think of professing to be a Christian. He does not understand that the true Christian is the one that

sincerely aims to be perfect. The goal is perfection. Christ expects every Christian to purpose to be this. But this does not imply that a failure to be actually perfect proves that one is not a Christian. While the disciple of Christ aims at it he never professes it. One may have a perfect aim, a blameless heart, and yet be far from actual perfection.

Then the inquirer has difficulty because he thinks that he can try and be a Christian at heart and in secret more or less, and it would not be such a disgrace to fail as it would if he were a church-member. And he also thinks that the standards of the church are a little higher than those of a Christian who is outside of the church. We are to show him that these standards are identical. One may do anything as a church-member that he can conscientiously do as a Christian.

It does make one feel badly to think that many sincere people are kept out of Christ's kingdom and also the visible organization of the church because of difficulties real and unreal. I am sure, however, that nearly every one can be reached and led to a happy Christian life in active service for the Master if we deal with them reason-

ably and sympathetically. By ascertaining their difficulties we help them. Every evangelist and worker ought to read carefully Doctor James' book, "Varieties of Religious Experiences," and others which demonstrate the many ways that God's Spirit leads people to Christ. It will greatly assist us in our work of helping men and women, boys and girls, to be Christians.

4. *Accept What the Inquirer Has.* We have referred to ascertaining what he has NOT and what he HAS; now shall we not think of preparing to accept that which he has as a basis from which to build? In dealing with him I find that it is not wise to instantly tell him what he is not, but rather probe him and reveal to him what he has and then proceed from this point. Most people have some excellent traits of character. We are not to tell them at once that they have no character of the right kind, but recognize what they have and tell them where they really procured it, etc. Our ideals have come from Christianity.

In our experience we have ascertained that it was always best to let the unconverted one make the first *positive* statement. If we are too positive we may needlessly antagonize. Let him say what he believes

about any phase of Christianity and then without thinking of contradicting that statement, no matter how erroneous it may be, say, "Yes, I am glad you believe this," or if it is really false to truth, say, "That may seem true from some view-points. I can easily see how one might believe that fact." By talking this way we put our minds together and there is no chasm between the two. To illustrate this: Once I was asked by a friend to go with him and his wife to Nantucket for a few days' blue-fishing. This friend was wealthy, but at the same time a most active Christian worker, and was always on the lookout for those whom he could win to Christ. One afternoon after we had spent two days in fishing, we were standing on the dock near the hotel, when he espied a small steamer. He hailed the captain, and asked him to allow him to charter the boat for an hour. This request granted, we stepped aboard. Soon I missed my friend, and learned that he was busy talking to the captain, and religion was soon the subject of the conversation. That evening at the hotel this friend told me of the conversation, and I was much pleased to know it had not been fruitless. He informed me how he approached the captain,

who was a profane, ungodly man. After a few preliminary remarks, he asked the captain what he thought about religion. He received a quick reply, to the effect that the captain had no use whatever for church-members and religion in general. Now my friend might have answered, "that a man ought to be ashamed to express such sentiments," but he very tactfully said, "Well, captain, do you know that was just what I once thought, but when I became a Christian myself I saw it differently." He accepted even the erroneous idea of the captain's, and from it he evolved a conversation which led him easily to speak of the circumstances and power of his own conversion, and this made a deep impression on the mind of that captain.

Oftentimes what the inquirer has will be a most satisfactory foundation on which to build. It may be a grain of real faith in God, or a quiet purpose to live as Christ would have him, or some other fruit of God's Spirit which is always working in the hearts of men. You have helped your inquirer very much if you bring to light some commendable characteristic which he thought he never could have, but which he actually did possess in germ at least. Mr.

Wesley was a man of great tact and with young people also. He was dining one day at the house of a nobleman whose daughter had been deeply impressed with the truth. She was young, beautiful, and fashionable. The father seized her hand, on which were many rings, and holding it up to the gaze of the guests said, "Mr. Wesley, what do you think of this for a Methodist hand?" The girl blushed and expected a severe rebuke, but Mr. Wesley looked, smiled kindly, and then said, "The hand is very beautiful." He certainly accepted what she had and refrained from needlessly reproving her. Afterward it would be very easy to lead her to see the vanity of show compared to the worth of inner heart character.

In recent meetings in New York City I was to be entertained one evening at the home of a man where all were Christians but the oldest son. I had been told that he was a very diffident and bashful boy, and one whom it was very hard to reach. When I arrived at the house I found him alone. The others were to be out until late. He met me kindly, and we engaged in a conversation on current affairs. But I was thinking that this did not happen in this way. I was face to face with an opportunity

without a doubt. Should I hesitate? "No," was my answer to myself. Therefore I proceeded to have a heart-to-heart talk with him. I said nothing about what he was not, but asked at once if he had not been thinking of being a Christian. He quickly said, "Yes, I have." I found him quite responsive, and after a few minutes' conversation he kneeled with me, and the best he knew how yielded his life and heart to Christ. I told him not to care for anything or any one. God was his friend and strength, and I hoped he would come out to meeting and stand up to confess Christ. He came, but did not stand. I saw him again and asked him what his difficulty was, and he said, "Mr. Rust, it is my nerve. It is hard for me to do it." I said; "God bless you, my brother. I knew you wanted to." He came that evening, and before a congregation of people that filled the church he arose. He stayed to the after-meeting and publicly committed himself to the service of the Lord.

5. *Lead the Inquirer to a Definite Decision.* After we have ascertained what he has not and what he has and what he really wants to be, then aim to lead him to a decision at once. We should not needlessly

frighten him, but impress upon him the danger in delay. The danger of losing soul and of wasting life. Reveal to him the sin of deliberately choosing to disobey God and sin against him awhile longer, expecting some time to decide. By illustration, by reasoning, and in every way possible convince him that now is the only sure time we have. Reiterate the statement, "Do it now," until he cannot get away from it.

Also show him that God accepts a willing mind, even if every difficulty is not cleared up. Without doubt many will think they must wait until they understand the Christian life perfectly, and others will feel that because they cannot accept every statement in the Bible they should not think of being Christians now. Tell him to act up to the light he has. God does not demand faith when it is impossible. Simply believe the best you can and as increased light comes, act up to that. Faith acts on a reasonable proposition and allows the proof to come afterwards. Marconi believed that it was reasonable to expect that messages could be sent across the ocean without wire. He acted. Proof came after. It will be wise to trust God in any statement he makes and any command he gives, but he will not force

us to do that which we cannot conscientiously, nor say we believe that which we really do not. He is the most tender and thoughtful of fathers, and we may be sure he will accept every honest effort to see his truth more clearly. We need not wait until all is understood before we begin the Christian life.

I remember reading in one of Dr. Charles E. Jefferson's books of his interview with Dr. Phillips Brooks. Doctor Jefferson was a lawyer, and though not a Christian, was thinking seriously of it, but immediate decision was hindered because of moral honesty. He could not understand the miracles. He asked Doctor Brooks this question: "MUST I believe in the miracles in order to be a Christian?" Doctor Brooks answered, "I would not say you MUST, but you MAY." God would not force him to believe what he could not, but would illuminate his mind so that it would be possible. God will lead one into the light if he will act up to what he has.

A little boy once said to his mother when he found himself getting into close quarters about something which they disagreed about: "Don't MAKE me do it, mamma; LET me do it."

Little four-year-old Bud was playing with his older sister, Ethel, when some plaything was wanted from below. Ethel said, "Bud, you go downstairs and get it." The young man hesitated and then said, "You might have said 'please.'" "But Bud, you must; I am the mother and the oldest." The little chap straightened himself up and replied, "Well, if I must, I won't."

Most people with whom we deal have as much human nature as did these boys, and we need to exercise tact in dealing with them. There must never be any attempt to force the inquirer. Have all the confidence you can in him and then simply let him do the right thing himself and be sure to have him know that you are allowing him, and not trying to make him.

No matter what condition our inquirer is in, we must not allow him to think that there is plenty of time in which to make the decision. There is no reason why it cannot be done NOW, if he is sincere. God is ready. Provision has been made for him. We do not need to pray for days or even hours. We do not need to agonize with God to get him to save us. He is imploring us to be saved this minute. I have found inquirers who procrastinated because they

thought they would have to begin a season of seeking God which would, after weeks, or even years, take them to a place where they could decide. There is nothing between the inquirer and God but the will. The moment the will is yielded in earnest prayer for salvation he may be assured of peace and pardon. We injure the inquirer, we hinder him, if we allow him to imagine that any other time is a better time, or that he must wait a second for God. God is waiting for him.

It is true that it may not be best to appear to force the inquirer to yield at once, but do the utmost to eliminate from his mind the thought that he must wait until he has prayed longer, or that there is any reason why he should not decide now. A few years ago a man came into our meetings and became deeply interested. It was his second night, and as he was passing out, I asked him if he did not want to be a Christian. He did not say no, so I took it for granted that he really did want to. He sat with me and we talked for a half-hour. I asked him why he put it off. "Oh," he said, "I want to hear two or three more sermons before I decide." I found he was convicted, penitent, and therefore I pressed

immediate decision. I asked him if he could deliberately decide to yield three nights from that time, after he had concluded to refuse to-night. I asked him if he would not be obliged to ask God to forgive him for not coming to-night. He said, "Yes." I perceived that he was about ready, so asked him to bow with me and yield at once. He said, "I will," and did.

We should also be careful never to give any advice which, if taken, would cause one to lose his soul if he died five minutes from the time we left him. For instance:

Suppose we should say, "Think it over for a week, or a month." It may be true that the inquirer or unsaved one will have a month, but we are not sure. It seems to me that while we may allow one to say, "Yes, I will think it over until to-morrow, or next week, or next month," yet the only wise and safe answer to give him is, "Now is your only time for the decision." We would feel terribly if after we had said, "Well, think it over and decide at some other time," that person should die before that time came. All will understand me when I state we should be careful to impress upon the inquirer the need of instant decision and never *advise* him to wait.

I would also like to mention the fact that there are a great many people in this world who are not confessedly Christians who are not in a state of rebellion, and the one reason why they are not openly followers of Christ is because they have lacked decision. They need some influence to help them over the one line of decision. It is hard to cross even while they know they have wanted to for a long time. A woman came into our meetings once and listened to the talks to boys and girls. One afternoon I went to her and asked her if she were a Christian. She said "No," and as she said it rather apologized for the statement. I asked her if she could tell me why she was not. She answered, "No, I cannot." Then I inquired if it was simply because she had not said "I will." She as a mother had prayed; had asked God to help her; had wanted to live right, and had thought of being a Christian, but she lacked "I will." Then and there she yielded, and that evening confessed Christ. We ought to remember that God has many just like her. All they need is a little help over the line of decision. We can find these people in our homes, in the neighborhood, and almost everywhere.

It is also true in dealing with the inquirer

that we should endeavor to present to him the need of yielding to Jesus as both Saviour and Lord. See Acts 16 : 31. It is yielding to a Master, one who is to have lordship over us, prisoners of the Lord, saved out of something into something and for something. Saved for service. I believe that the unsaved one ought to have this brought to his attention at the outset.

Then *be sure he has yielded.* Method does not amount to very much after all. The one point for anxiety is, has he really accepted Christ and begun the new life? Is it becoming clear to him? Has he passed from death unto life? Is he actually in the service of the Lord? We can bear with almost any method which will bring the lost one to Christ, and the best of methods fail if this is not accomplished.

There ought to be a test, not to prove one's power of psychological and spiritual analysis, but to help the unsaved one. We must not leave him until we think he has started right. To pull a drowning person out of the water and leave him on a slippery rock is not salvation. We must rest assured that he is out of danger and safe in a new life. What test can we use? Surely we must not put him through a

theological examination, nor question him on church history. We must not decide always by outward manifestations—that is, all of them. Many parts of the old garments seem to cling to the new as one clothes himself in the robes of Christ's righteousness. Some old habits will not drop instantly. What test would be satisfactory to God? There must be some fruits. By these we shall know those who are truly Christ's. It will take time to prove, and yet at the outset we can judge pretty well. God expects some proof to the world. He knows motives as we do not, and therefore his test is perfect. In a few weeks we ought to see evidences quite unmistakable.

(1) We ought to be reasonably sure that a new life is in the heart; new desires expressed; new activities. (2) Anxiety to do right. Quickened conscience. (3) Anxiety for others. Quite sure proof. (4) Effort to live right. (5) Desire to know God's word. (6) Conscious fellowship with God in prayer. (7) Willingness to study questionable matters with an earnest desire to ascertain what is right from the Christian standpoint. (8) The fruits of the Spirit as seen in Gal. 5 : 22, 23 will begin to bud, if not blossom. (9) There will be unmistak-

able manifestations of a purpose to live for Christ and right. This reveals the heart. (10) In seeking for proof do not take every activity as coming from the main purpose. Make allowances.

6. *Lead the Inquirer to Open* CONFESSION. Heart-decision is not enough. God has placed considerable emphasis upon oral confession of Jesus. Heart-belief is fundamental, is essential. But there ought to be added to it a noble confession. We should lead the inquirer to see this. Many stumble at this point. Many who have truly yielded never proceed any farther in the Christian life because they misunderstand the power and the need of confession. Every worker should take a concordance and study the Bible concerning the truth of confessing Christ. I find that many people outside of the church misunderstand it. They think that Christian people believe that speaking in public and uniting with the church after being baptized is religion. We need to explain to them that religion is really the right heart-condition before God, and confession of Christ in its many ways is but the expression of that heart-religion.

Then some people think that the only expressions of religion which are worth any-

thing are the kind acts of charity and love which make the world better. Surely if Christianity is anything, it is seeking to live for others as Christ did. But after all of this there is a place for public confession of Christ. He has a work to do on earth and he wants us who accept him to do it. Yes, he commits it to us. If we were to die the minute we were converted, perhaps there would not be the need for confession in public church-membership that there is; but we are to live, and the service of the church demands us. In Rom. 10 : 9, 10, it would seem as if confession were to be made that the salvation of others might be assured.

Then again it is the principle of the gospel to tell out the good news of salvation. We are not to monopolize it. What we hear in the ear, proclaim on the housetops; tell it out among the nations that Christ is the Saviour of the world. The medicine is good for all. We have it; we must not hold it at home. We are debtors to those who have it not. Confession means service, means honoring Christ. It implies rallying around our leader. We have nothing in secret. We are now to take our stand in the church of Christ and labor to save others as long as we live. All of this should be explained

to the inquirer and he be requested to confess his Lord in every way possible, by act and by word.

We were once entertained in a home where the husband was not a confessed Christian. His wife said he truly was a Christian, but he never had taken a public stand nor united with any church. I thought I would have a talk with him, so went to his store and found him alone one day. I asked him to tell me his difficulty, and why he did not stand up in meeting and confess Christ. He said, "Mr. Rust, I do not believe in that thing." He then said that he believed in living his religion. I said, "So do I." He said it was not talking about it, not standing up to make a show of yourself, but living for God every day. Now I understood why he talked to me thus; it was simply because he had seen a number of men who talked more than they lived. I sympathized with him and asked him to reason with me a little about it and see just how it was. We finally came to the conclusion that Christ wanted us to live and talk too; to be true secretly and inwardly, and to be righteous publicly and outwardly. There was a place for living religion and also publicly working for

Christ in his church. In arriving at this conclusion I asked him several questions.

"Now, my brother, supposing I believed as you do, what might happen to me?" He answered, "Give up preaching." Then I asked what would happen to all other church-members and preachers. "All would quit," he said. "Would that be the best thing to do?" I inquired. He said, "No." So we decided that God both wanted us to preach and practise.

"Do you think it is unreasonable?" He said, "No." To help him see the point, I used this illustration about himself: It was at the time when people were talking gold or silver currency, gold or silver for a basis. He was an ardent and enthusiastic silverite. "Now," I said, "you have your convictions on this silver question, have you not?" He said, "You are right; I have." "Well," I said, "but you never say a word about it, do you?" He smiled, for he was talking it about all the time. Then I said, "Convictions ought to be enough to make the currency right. You do not need to vote or take any public position about the matter." He smiled again, for he was at the polls on election day and doing his utmost to get others to "vote right."

I need not mention other questions. He saw the point, and instantly realized that convictions were not enough in religion, and that he ought to confess his Lord publicly and work in the church for others. How pleased I was to have him come and speak out at the next meeting, manfully declaring his allegiance to Jesus and pleading with others to yield to God. He became a member of the church and a worker in the Sunday-school.

I am very sure that we should seek to impress upon the mind of the inquirer after he has fully yielded to Christ that he ought now to accept his opportunity of confession. It has also been my experience that the feeling and peace that many want come at this time. Some way it seems to be the full proof of a surrendered heart, and when the first public stand has been taken the longed-for joy comes. I knew of one man who did not get any peace and joy to amount to anything until his confession of Christ in baptism. I knew of another who wondered why he had no feeling, but after his first confession was flooded with happiness. Confession is absolutely necessary to growth, to fulness of joy, to usefulness, to please Christ.

I have thus outlined about what my method in leading people to Christ is. I do hope that each reader will give himself to this delightful service. Thrice blessed on earth is that person who can be used of God wisely and effectually to help people into the kingdom. Still more blessed will he be throughout eternity as he, with his Lord and those ransomed ones of earth (some of whom were led to Christ by himself) continue in the perfected service of heaven.

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